CANADIAN JEWISH REVIEW

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Montague Resigns—Sensation of the Day

London (Jewish Press Association)

The resignation of Montague, the Secretary for India, has caused a marked sensation in the entire British Empire. The entire public press is clamorously demanding and insisting upon the immediate resignation of Lord Reading, the Viceroy for India, who was responsible for the startling telegram sent to the British press, demanding the revision of the Treaty of Severes, and the return to Turkey of many of its former possessions. The anti-semitic journals published the headline, "Two Jews violated the British Constitution." To satisfy the demands of the telegram sent by the Indian Government would necessitate the return of Palestine to Turkey. This is declared to be impossible in the editorial of the "Daily Chronicle," a semi-official organ of the Government, since Palestine has already been pledged to the Jews. Montague has always been conspicuous by his anti-Zionist attitude ever maintained in the British Cabinet's deliberations.

Menorah Society Hears High Tribute Paid To Jews in Science

Jews have made remarkable contributions to the different branches of science, considering their numerical inferiority, Professor Alfred De Lury, of the mathematical department of the University of Toronto, told the members of the Menorah Society in a lecture Sunday night, at the Zionist Institute, on "Jewish Contributions to Science."

Although learned and worthy Jews have been prevented from rising to high positions in the field of science because of many old racial prejudices on the part of other peoples, the speaker pointed to many Jews who had attained distinction in art, music and letters.

Mathematics, also, was a field into which the Jews had entered and attained prominence by their accomplishments. Mathematics, the professor explained, was a branch of science which appealed especially to the Jewish mind, with its keenness and powers of calculation. J. Sylvester and Arthur Cayley were examples of men who had achieved much in that sphere, despite the injustice and racial prejudice with which they had to contend.

In social economics, the great outstanding figure, Karl Marx, was a Jew. "Whatever one may think of Marx, he has done a great deal to organize economic thought," said the speaker. "No economist can write to-day without having one eye on Marx."

The speaker said the fact of their having lived as outcasts for so long was responsible for the astuteness of the Jews and their instinct for race preservation.

At an early period in history they had turned to trading as a means of livelihood, said the speaker. The commercial instinct had grown until to-day the Jewish people were universally recognized as being foremost in many branches of commerce and finance.

As they had attained success in the realms of business, so had they achieved great things in science. Philosophy, one branch of science, had been enriched by contributions from many Jews. "In connection with the theory of relativity, the name of Einstein will be associated forever," said the speaker.

OBJECT TO "THE SYNAGOG"

Boston (J. P. A.)—A painting of John Singer Sargent, in the Boston Public Library, became an object of protest to-day when citizens of Jewish extraction appeared before the Joint Judiciary Committee of the Legislature to favor a bill for its removal.

The picture, entitled "The Synagog," one of a series of allegorical studies by Sargent, represents a woman holding in one hand broken law tablets and in the other a broken sceptre. Behind her is a ruined temple. Near her is another female figure, radiant and upright, standing upon an altar. The first figure is supposed to represent Judaism; the second Christianity.

Protests against the picture were made on the ground that it reflected upon the Jewish religion.

THE PENDULUM HAS SWUNG BACK TO ZIONISM

London (J. P. A.)—A remarkable change in the tone of the English press towards Zionism has taken place the last two days. Suddenly and without any explanation, the press has opened its columns to public expressions of sentiments friendly to the Jewish rights and claims in Palestine, and the policy of the government as expressed in its Balfour Declaration.

This wholly unexpected development is undoubtedly the result of the vigorous defence of Zionism made a few days ago by Minister of Labor Mond, as well as the aggressive and militant attitude assumed by the "Daily Chronicle," and other journals reflecting the view-point of Lloyd George.

The Northcliffe Press alone, aided by the reactionary and anti-Semitic "Morning Post," keeps on its agitation against Zionism.

JEW IS ELECTED AS PROTEST AGAINST THE ANTI-SEMITIC POLICIES OF GOVERNMENT

Budapest (J. P. A.)—The Bar Association of Szenedine has elected Dr. J. Raininger, a Jewish attorney, as its president for the ensuing term of a year.

Before the balloting, several Christian advocates appealed for the election of the Jewish candidate, as a protest against the anti-Semitic policy of the Hungarian Government, as well as to show the country that the Jews must be regarded and dealt with as free and equal citizens.

Canada Needs Industrial Producers, Says Prof. Wrong

Canada wants the type of settler who is strong enough to work the land, who has a strong wife, and who can rear sturdy children to carry on the work of developing the land.

Even though immigrants want to be farmers, there is a limit to the number the land can accommodate yearly. Any plans to provide for placing one-half million a year are fantastic. Forty thousand or fifty thousand is the most that can be absorbed on farms.

Canada needs producers rather than middlemen, strong men with endurance to produce by the work of their hands from the mines and in the factories.

These are a few of the things the audience of the Temple Centre Forum heard Sunday night at Holy Blossom Synagog from Professor George M. Wrong, of the University of Toronto, when he spoke of Canada's problem of assimilation.

Of the three things which are usually regarded as problems of assimilation—race, language and religion, Dr. Wrong considered the latter the most important except as it affects Jew and Christian, whose religions both contain certain similar deep-seated beliefs.

He did not think there would be any difficulty in assimilating the races so far as nationality was concerned, and the same applied to language. Under existing conditions, he believed, the differences pending between human beings are much more due to education than to race.

"So far as language is concerned," Prof. Wrong said, "I am entirely out of sympathy with the Province of Ontario in placing restrictions against the teaching of French in the schools. In Canada, sooner or later, everyone will speak English; this is going to be an English-speaking country. There is no reason why Canadians should not speak English and French; it would be a great advantage to them, and at the same time serve to bury some of the grievances which exist between Ontario and Quebec. Our aim should be to build up a Canadian nation of people with common ideals.

A great machine which is helping assimilation is the schools which tend to make children think alike and speak alike.

"We also have a Canadian mode of speech, used effectively, with a nasty twang. There is also a national type of Canadian speech with merits and defects. The newspapers of Canada are also great educators. Some of us reach up far too much in our efforts to scan their columns. I think fifteen minutes a day should be sufficient to read newspapers. Still, we must all recognize that newspapers are great factors in our education and assimilation towards developing higher ideals among all classes of the community."

Prof. Wrong thought Canada should go slow in promoting her immigration policy within the next few years.

The Federation Makes Public Plea

Pesach Assistance Imperative Says Kaufman

In an interview with the CANADIAN JEWISH REVIEW, Samuel B. Kaufman, executive head of the Federation of Jewish Philanthropies, this week outlined plans for special Passover work and indicated what methods would be employed this coming year to finance the various charitable activities.

"Pesach entails extra expense in every Jewish family," said Mr. Kaufman. "There are matzos and other Pesach supplies to buy, usually clothing, too. Our Federation families who are being assisted as it is, naturally look to us for the money to cover extra expenses. We haven't sufficient funds to help them, so they must seek farther among the generous members of the community who are always ready to help the needy."

There are 100 families on the list for extra help. This means 300 children underfed and lacking sufficient clothing for spring, who want a little help, Mr. Kaufman said. He told of twenty-nine widows and nineteen old people who receive pensions from the Federation but not enough to cover Pesach necessities. In order that these people be helped, the head of the Philanthropies asks that comfortable families volunteer to give from $10 to $25 to other families of the poor. Any Toronto person or family who will give as much as $20 out of his or its own bounty and comfort will be taking care of a medium-sized family, which already receives an allowance from the Family Welfare Board of the Philanthropies. Mr. Kaufman makes this very urgent plea to all those who can afford to give liberally as well as those who do not mind small self-denial in a good cause.

Committees of the Federation are working out plans for re-organization, and also for financing the various activities adequately. The Federation hopes to raise at least $100,000 a year for its activities. The Federation must have at least $100,000 to conduct its work efficiently and beneficially. When this is done there will be no necessity for such appeals as are made to-day.

In the reorganization of the Federation, several new activities will be taken up. Of the most important will be health and sanitation, which will include infant welfare stations, hospital social service and physician and nursing services. Another important activity will be personal service and legal aid.

ORTHODOX JEWISH ARTIST IN VIENNA DEAD

Vienna (J. P. A.)—David Kahan, a well-known painter and extreme Orthodox, died here last week, having attained the age of 61 years.

The deceased achieved special distinction by his genius of portraiture; among Jews he was doubly popular, because of his strict piety and religious devotion. All through his life he observed every principle of orthodoxy, never failing to attend the synagog for the morning and evening prayers, during the week-days, as well as during the Sabbath and holidays.

PERSONALITIES

BY OBSERVER

(New York Special to *The Canadian Jewish Review*)

We will this week interest ourselves—and perhaps you too with two welcome strangers. One of them is comparatively a stranger and the other somewhat more familiar, but both have put "Welcome, Stranger," Aaron Hoffman's play, prominently on the theatregoer's map. In America this play, with the worthy aim of raising us in the esteem of our neighbors, was popularized by George Sidney, and in England the same service is being rendered by Harry Green, and it is these two whom we beg to introduce to you more intimately than you could know them from merely across the footlights.

Personally, our enthusiasm for "Welcome Stranger," does not run high. It is a dish of saccharine mush cooked by a chef who has a sensitive finger on the pulse of popular taste. But, of course, Messrs. Sidney and Green have nothing to do with Mr. Hoffman's muse. They did and are doing a very fine job of their roles, and are entitled to every respect for their work.

Sidney has come into stardom by devious ways. As Samuel Greenfield, he first saw the light of day on New York's East Side, and for a great many years thereafter, the East Side was the base of his activities. His theatrical debut was made in the old Miner's Bowery Theatre. It was "Amateur Night," and Sammy Greenfield faced the proposition of the hook from the manager. He did his stunt bravely and received a barrel of flour. Encouraged by this mark of Thespian favor, but not yet wholly convinced of his talents, the young man went to work in a hat factory and earned unromantic money until the urge came again.

This time he burned his boats behind him and became a professional actor. He formed an alliance with another aspirant named Lou Heyman, and received an engagement at the Harlem Museum, another old-timer among New York theatres. "Greenfield and Heyman" sounded rather awkward, so the manager of the Museum suggested a change. Men of the world that they were now to become, Greenfield and Heyman did not take long to arrive at "Henessy and Gibbons," and so they were announced that night.

The next day, however, brought repentence and Henessy and Gibbons were discarded in favor of Lou Herbert and George Sidney. After various appearances in vaudeville and the like, Sidney teamed with Harry von Tilzer, the song writer, and these two remained together four years in a comic act.

At this time, A. H. Woods was preening his wings for a managerial career and took on Sidney for a play named "The Yellow Kid of Hogan's Alley." The Yellow Kid went on tour and collapsed four weeks later in a Pennsylvania village. Sidney was stranded many a time before he at length achieved some solid success and a regular salary with a musical show in which he created a character called Busy Izzy. He remained with the play three years, after which he used the same character in other productions, as is the custom with burlesque comedians.

"The Show Shop" gave Sidney the opportunity of a Broadway appearance. For the first time he put away Izzy's beard, derby and accent, and played a straight part. He was liked and thought he had embarked on his career proper, but when "The Show Shop" closed he waited six months for another engagement, and had to resort again to Busy Izzy.

With a Broadway experience to commend him, Sidney soon climbed back into regular plays, appearing latterly with Fannie Brice in "Why Worry?" He was successful, but the play was not, and Sidney was not heard of again until "Welcome Stranger" appeared. Even then he came unheralded, and it was only after the newspapers gave him the credit for a great personal success as Isidore Solomon, that Sam Harris, who produced the play, put his name in electric, and George Sidney became finally a star.

In "Welcome Stranger," Sidney easily takes the centre of the picture at all times. He plays the role of the drummer, intruding into the affairs of a hostile community with fine expressiveness, and radiates such kindly and genial feeling that he charms his auditors and carries the play over to them. This is a good actor's art and must be appreciated, but we are afraid that Sidney has come to look upon Isidore Solomon as a latter day Messiah, bringing the gospel of our nobility to prejudiced ears. And as George Sidney and Isidore Solomon are inseparably attached to each other, why the messianic burden sometimes seems to change shoulders.

* * *

Harry Green, who is acting in "Welcome Stranger" with great success in London, is a New Yorker. He was intended for a lawyer's office and for three years studied at the College of the City of New York. But while studying law he already had his eye on a stage career and played vaudeville acts at local theatres in the afternoons and evenings.

Green is better known to us through his vaudeville sketch, "The Cherry Tree," written by Montague Glass. This playlet, with its unique character, George Washington Cohen, was highly successful, and Green really became a star with it. Harry Green can also claim the honor of having been the first, with his team-mate, Fisher, to dramatize "Potash and Perlmuter." Before the stories in the Saturday Evening Post were made into a play, Green and Fisher had taken one of the stories and worked it into a sketch, using their own lines. It is said that this sketch gave Glass the idea for the second act of "Potash and Perlmutter."

Previous to "The Cherry Tree," Green appeared in revues both here and in England. The success of George Washington Cohen brought him a contract for an eight weeks' appearance at the English "music halls," and while there with this sketch he was given the role of Isidore Solomon in the English production of "Welcome Stranger."

Harry Green is only twenty-nine years old and he has been on the stage since he was thirteen. But even for sixteen years he has piled up a considerable record of achievement.

* * *

Samuel Rzechewsky, the wonder boy, who has won 1,492 chess games out of a total of 1,500 played in this country since his arrival eleven months ago, is now studying at the Rabbi Isaac Elchanan Seminary in New York. Whether to be a rabbi or just to acquire a little more knowledge to his store, Samuel has not yet decided. He is nine years old.

After being ten days in the seminary, the boy astonished Rabbi Bernard Revel, the president of the seminary, and the faculty. He was given six pages of the Talmud to study, which is work for four weeks for bright boys of sixteen or eighteen. Samuel knew these six pages by heart in four days. His teacher began the study of the Bible with him, beginning with Jeremiah. In an hour the boy quoted entire sentences by heart after seeing them but once. He was put into a class of boys of seventeen and had to be taken away and given tuition in special hours because the class could not keep up with him. He speaks Hebrew and Yiddish perfectly, and English he mastered after eighteen single-hour lessons.

A New York newspaper interviewed this child. Read his answers:

"Are you going to be a rabbi?"

"I am studying to be a rabbi because I want to know all that the rabbis know. It is possible that I may be finally ordained. If I am I can say that I will not be a rabbi for money. I shall be a rabbi for the love of being one. I cannot reconcile money with being a rabbi."

"You lost eight games out of 1,500. Why did you lose them?"

"Because it was very late and I was sleepy."

As it was said that the boy was studying music (singing) with the opera baritone, Joseph Schwartz, he was asked whether he cared to be an opera singer. He replied:

"I love singing. I heard the music of Caruso and Cantor Rosenblatt. I think I can sing also. Mr. Schwartz says he will teach me. I shall do my best. I really think I will be able to sing well."

Here is a mixture of self-confidence that amounts to almost presumptuousness. But here is also a striking phenomenon—a most brilliant mind, one that teachers and experienced laity alike have seldom heard the like of.

Samuel is famous and lauded the world over. He is everything, from a worldly viewpoint that an ambitious youngster and fond parents can hope for. But he also gives rise to some interesting conjectures. There is something so uncanny, unnatural, about so much cleverness in so young a body that we are moved to ask you, who are planning the future of your young hopefuls, would you give thanks if your youngster turned out to be another Rzeschevsky? We asked this same question of a young mother as she was cooing a love song to a gurgling baby. She drew back in terror. "No, no!" she cried, drawing the child close to her. "Not for my Googy!"

And we would not be at all surprised if we were to be of the same opinion.

* * *

In one of the issues in which our sporting instinct asserted itself, we wrote that there were very few professional baseball players, and were able to give only one lone example, we think. Now news comes that there is another—so far as we know. He is Simon Rosenthal, who has been signed up, it is reported, by Manager Duffy, of the Red Sox, and has gone south with the team.

Rosenthal showed his goods extensively in amateur baseball in Boston and was known as exceptionally promising. So much so that a party named "Stonewall" Jackson, announcer at Fenway Park, Boston, sang a long ode of praise into Hugh Duffy's ears, with the result that Simon is now booked for professional baseball in the outfield division.

* * *

Our Friendly Informer reprimanded us. "You have been off the Trail for some time. Run short of material?" And then he whispered: "See Kenneth MacKenna of 'The Nest.'"

(*Continued on page 14*)

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JEWRY AND JUDAISM

An Analysis and Synthesis

BY BARNETT R. BRICKNER

"One world dead—the other powerless to be born"

True it is, that during the past fifty years, since the birth of this newer social philosophy, there have been numerous internecine wars, and national jealousies have intensified. This has, however, been merely the friction necessitated by the adjustment of an old world to a new condition and theory. Perhaps one of the causes of the last World War was an inability at national ethnic adjustment, which we hoped the Peace Conference would perfect, but which seems to have been bungled in the interests of imperialism and capitalism.

Under the stimulus of the rising theory of Inter- and Intra-nationalism, the thought of the world received a new turn, even in the realm of religion. Religion, too, became strongly nationalistic. What effect did this change have on the Jew of the Western world and his Judaism? Unattached to territory, a recently naturalized citizen of the countries where he lived, a new-comer to the thought and culture of the world, this type of Jew found himself suspended in mid-air, with one world (Cosmopolitanism) dead, and the other (Nationalism) for him, powerless to be born.

Religion and Nationalism

He, therefore, conceived the idea of tracing what is clearly an impossible distinction between the Jew and Judaism, between the Jewish life and the Jewish spirit. Under the spell of this new conception of Judaism, the Jew became a German, Pole, or American, of the Mosaic, or rather Prophetic persuasion, in order to wipe away the charge that the Jews were separatists. Intermarriage was practically legitimized by the noncommittal attitude of the Napoleonic Jewish Sanhedrin and the Braunschweig Rabbinical Conference. Conversion became prevalent in Berlin, Vienna, Paris and even in America. The Sabbath services were, in some instances, transferred to Sunday; the prayers for the restoration of Zion were deleted from the prayer book. The use of Hebrew in the service was minimized and the dietary laws as well as most of the social group habits of separatism were abrogated. Jewish life was denatured in this process of stripping and paring. All that characterized us as a community and a people different from other peoples was ruthlessly abrogated—we were denationalized.

Professor G. Deutsch, a modern historical scholar, in his "Philosophy of Jewish History," characterizes this period as follows: "Judaism was revolutionized to a degree which it had not known since the time when Christianity originated, and as in those days, the causes of the revolution were partly of a political and partly of a theological nature, so was it now, Judaism was being amalgamated with the nations amongst whom the Jews lived."

Radical and Conservative Tendencies in Reform

As we observe Reform Judaism to-day objectively and critically, we find it composed of two tendencies, the one radical, the other conservative. The former is a logical development of the old cosmopolitanism which insists that the Jews are merely a religious sect like the Episcopalians, Presbyterians, etc., excepting that in origin, history and doctrines, they are different from other religious groups.

The other tendency, conservative in tenor, appreciates the danger of complete fusion which would follow should the radical tendency be permitted to run its complete gamut, and is trying to stem the tide by reintroducing some of those values discarded by the older leaders. There is to be found a stronger emphasis on home ceremonial and festival observance, the introduction of Hebrew in the prayers and Sunday school curricula. This tendency is the result of the influence of Zionism on the younger Reform rabbis and the great influx of East European Jews into the Reform Congregations, especially in the eastern centers.

Contributions of Reform Judaism

Justice demands that the other side of the case be stated, and that Reform Judaism be credited for the lasting influence which it has brought into Jewish religious thought and life.

The greatest contribution Reform Judaism made to Jewish life was to compel the Jew and Judaism to emerge from the Ghetto, and to face bravely and fearlessly the light of the new day which was dawning. It was a challenge to Judaism and the Jew to prove to himself and the world that the Ghetto and persecution were not the only essential media in which they could thrive; that what the Jew and Judaism really needed was freedom.

Another great contribution of Reform Judaism is the movement called "Jüdisches Wissenshaft," (the Science of Judaism) which has had the most beneficial influence on the rebirth of true Jewish scholarship and has served the best interests of the Jew and Judaism. The renewed and growing interest in Jewish studies and the many chairs on Hebrew learning to be found in universities are the direct results of the movement for the furtherance and scientific study of Judaism.

Reform Judaism liberated the individual soul from its religious plaster cast, into which the ghetto and Rabbinic Judaism had embalmed it. Reform taught that the human soul is individual as well as social, and has a right to its own mode of expression when relating itself to the Divine Spirit of which it is but a fiery spark. The liberation of the individual in the spiritual domain may be considered among great contributions to Jewish religious thought.

Reform Judaism also emphasizes the need for keeping Jewish law and life adjustable to the economic, political, and social cultural environment in which it is integrated and of which it forms an organic part, thereby articulating the sociological and psychological aspect of Judaism. This was but a restatement of the traditional Jewish teachers, Maimonides, Crescas, Albo, Leon of Modena, Baruch Spinoza, Mendelsohn; were they not reformers who emphasized the need of adjusting Judaism to its milieu? Liberal Judaism answered the call to reform—to change the form of Jewish doctrine, law, ceremonial and ritual. Its only mistake was an historic one, it lost sight of its purpose, e.g., to reform, not to formulate anew. The latter it did under the aegis of a pseudo-rational cosmopolitanism.

Reform Judaism liberated the Jewish woman from her unfortunate position in the Synagog and in Jewish communal affairs. It abolished many of the superstitions which had grown like parasites on the body of Jewish thought. It made possible the Jew's acting in accordance with his conscience in religious matters. It drifted unfortunately, however, from its moorings. Reform, unless reformed, finds itself and its traditions becoming Orthodox. Its grooves of thought are running dry. It already lives off its past. It has become static and atrophied. Through its veins no longer flows the youthful life-blood of courage, and the stimulus for further change seems to have disappeared.

What is needed is a reformulation and revaluation of Reform Judaism.

(Continued on page 14)

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MARCH 17, 1922 VOLUME 1. NUMBER 20

EDITORIAL

THE PUBLIC AND THE THEATRE

"THE Jews control the American Stage." This accusation was recently made by a sensational Baptist minister whose specialty is "shocking little old New York." The implications he drew from this charge are that the Jew is responsible for the low level to which the stage has fallen. It was fortunate that Mr. Brady, a Gentile and large theatrical producer, who was present in the minister's audience, finding himself outraged, rose in indignation to refute these calumnies. He managed, while on his feet, to say a few nice things about the Jews in the theatrical world. We are not concerned with the sensations of this "Minister of the Gospel," who by the by, "honored" Toronto last summer by repeating in a local pulpit some of his hell and brimstone sermons. We are not even worried over the charge that it is the Jew who is deliberately corrupting the stage. The matter is too preposterous and silly to be worthy of serious consideration. It is gall, not facts, that motivates such statements.

But what does concern us in this connection is the insinuation that the stage of to-day is deteriorating. That it is only the salacious suggestive plays with sex motives and bedroom and harem scenes, with lilting jazz and semi-nude women, which pack the theatres, whereas the few clean, decent and literary plays perform to empty houses.

There is no question that there is much truth in this accusation. Rev. Dr. John Haynes Holmes, one of New York's most liberal minded ministers, stated the other day that "only nine out of thirty-nine plays now showing on the boards of that city were decent, whilst the other thirty were an unmitigated scandal and a stench in the nostrils of every decent citizen." It is usually, by the way, the latter type of plays that are sent on the road, because they are sure to pay. Theatrical managers cannot afford in these times of high railroad fares and hotel charges to take any chances. Things have gone, it seems, from bad to worse. This has led many respectable citizens in New York to suggest that a censorship board shall be established to pass on plays before they are presented.

Censorship is an intolerable interference with free activity and a hindrance to the creative spirit. Usually it is the filthy stuff that gets through the sieve of censorship, while great artistic works are suppressed, simply because the quality of censorship depends on the censors, and the latter are not always the best judges of art and dramatic literature. Experience has taught us that great classical dramatic works of moral power, but of a new genre—plays that dissected life and pointed the way to a new solution of our much endured and aggravated problems, were decried by self-appointed moral censors. We remember when the plays of Ibsen and Hauptman, Shaw and Suderman were denounced as immoral. Times have changed and many of the plays by these authors, once declared as corrupters of the public's morals, are to-day accepted as dramatic classics. The crux of the whole matter, so far as real dramatic literature is concerned, is for the public to develop an open mind. The dramatic works of genius will always run ahead of us. They will portray life as that the average individual does not [illegible] mind comprehend—and will indicate what state and society must do for its own salvation. Censors are not usually the best [illegible] and dramatic critics. Now we are not in favor of a censorship [illegible] the legitimate stage. Already we are suffering from too much censorship and other similar afflictions.

The real difficulty with the theatre seems to be in the theatre-going public. So long as the public insists on handing over its shekels for cheap, insipid and suggestive entertainment, and freezes out productions of an artistic and literary order, then theatrical producers, actors and playwrights can not, nor should they be expected to produce the latter and ignore the former type of show. The producers must give the public what the public wants. The very critics of the theatre do not practise what they preach in their own business. In their stores and shops they produce and sell what the public wants to buy. It is the demoralized and indifferent theatre-going public that is to blame. The "tired business man" and "nervous woman" want to see a "show" that makes a minimum tax on the mind and a maximum appeal to the senses and sex emotions. This condition is to be found, not merely in the theatre, but in every phase of recreation and pleasure. The vogue of the salacious short stories, the new sex novels, the morbid sex movies, the increase of divorce, the growing disrespect for law and order, jazz, the new dances, the breakdown of religious authority, etc., etc., are all the results, not the causes, of certain underlying and fundamental conditions of disintegration that are going on under the surface of society. It is no use being superficial on these questions. We must get to the roots of these conditions. Late marriage, the free intimate contact of the sexes in the social, industrial and the commercial worlds, the nerve racking and fast life of the cities are some of the causes for a breakdown of the older moralities. Older moral standards are giving way to newer ones that are in the process of fashioning. We are passing through the transition stages and there is no reason for hysteria.

It is the public that is to blame. Producing plays is a legitimate business venture, involving large finances. To be operated it must pay like any other legitimate business undertaking. Is it fair to demand of the producers, whether they be Jews or Gentiles (and as it happens, the largest number are non-Jews), that they sink their money into theatrical enterprises that cater only to a very limited and restricted group in each community. As a public institution the majority of the theatres must cater to the broad public and it is regrettable that the masses do not seem sufficiently cultured to enjoy good drama of a high literary standard.

The public conscience must be aroused to what is going on and where this condition of affairs is leading us. We do not believe this can be done either through censorship or through legislation. It is high time we learned that it is impossible to legislate morality through putting laws about "thou must and thou must not" on statute books. A law that does not have public support behind it might better not be that be—for it only leads to disrespect for law in general. The stringent prohibition legislation is an issue in point. What is required is **education**—education and more education of the public. This can be done if the press would take the lead in boosting the clean and literary plays. There is a nucleus in every community that can be depended upon to support the press in this regard. The Church and its ministers, however, must stop acting as blind fanatics, maligning the Jew, denouncing the stage, anathematizing dances, demanding that all theatres be closed down and declaring that all actors and actresses be outlawed, but rather as ardent lovers of the best in the dramatic art and appreciating the true recreational value of clean dancing, urge its reform. The great majority of theatrical producers are decent people, who would rather put on clean and uplifting plays than prostitute the theatre. The overwhelming number of actors and actresses are human, feeling and thinking people who would prefer to appear in literary and dramatic works where their artistic, musical and histrionic talents would find a real medium of expression. In fact, all concerned with the theatre would rather have a decent stage than a degraded one. The few evil-minded producers and immoral actors would be displaced and find it unprofitable if only the public wanted it. It is up to the public to show that it demands better plays and that it is willing to support them, before there can be any change in the theatre.

The theatre can be made one of the best mediums for the recreation as well as edification and education of the public, but it all depends on the public.

Barnett R. Brickner

EVERY FRIDAY

A queer thing happened this week in a Jewish fish market in Toronto. The dealer smiled at a woman and said "thank you" almost politely. The strain of the unaccustomed was too much on the woman; she fainted dead away and had to be carried out. It took a retinue of pulmotors and attendants to bring her back to a life at last inhabited by a fish dealer who could smile. One of the other women customers, who remained intact, took advantage of the dealer's smile to ask him to scale off the fish like fish-men do everywhere else. "*Cleaned*" repeated the man woodenly, mechanically. It was a new word to him used with reference to his trade. Then slowly a great light dawned. "Cleaned?" he demanded, and mumbled in ferocious Yiddish while he coldly wrapped up the fish and handed it the customer, dismissing her pontifically. The other customers he fixed with the glassy stare of one of his pike while he grudgingly allowed them to contribute to his support by buying his wares. Progressive men these Jewish fish dealers! Some day one of them will have a son who will conceive the brilliant idea of being courteous and scaling the fish and he will have the biggest trade in town.

* * *

The Canadian Jewish Krankle is the only Anglo-Jewish weekly published in Montreal, fortunately. It claims to be a direct descendant of the Jewish Times, which, from what we know of it, must turn over in its grave regularly every Friday.

* * *

Our remarks on the Rivka who bobbed her hair threaten to become a continued story, so we warn you right now that those who are bored had better return to the Personal Mention column and see whether they missed anything. Friends of several Rivkas, flappers and far from it, bobbed and unbobbed, have asked just which Rivka this one is. The village seer suspects that our Rivka is a figment of the imagination, introduced here to symbolize the race of flappers which has a philosophy worth knowing about. "The styles are not bad enough, you should encourage them bobbing, ha?" asks one gentleman, mentally disturbed. No, we don't encourage or discourage. Ours is a disarming neutrality. But we refuse to have any Rivka's bobbed hair regarded as a criminal tendency showing the decline and fall of civilization.

* * *

SHORT DIVISION

(From The St. Louis Post-Dispatch)

Immigration authorities, though admitting a mother from Europe, ruled to exclude her three-months-old baby because the quota had been exceeded. The new law has done nearly everything now but divide a person into fractions to satisfy the quota.

* * *

One of the Toronto newspapers chronicles a sentence of three months on "a Jewess," for breaking the Ontario Temperance Act, and says: "She was taken from the court pathetically clinging to her baby in arms and her three-year-old daughter." This is unpleasant to contemplate and to experience, but the best way to know of not to be taken from a court pathetically clinging, etc., is not to violate the Temperance Act or any other.

* * *

DO YOU REMEMBER 25 YEARS AGO WHEN?

The reason Rabbi Lazarus gave for resigning from Holy Blossom Synagog was that the congregation in Houston, Texas, where he went, was a more progressive one and more in consonance with his views.

•

Toronto Jews had no English-printed weekly paper, but depended for their Jewish news on the "Jewish Times" of Montreal, which was just established.

•

A number of immigrants headed for Toronto and western Canada were described by the Montreal "Gazette" in the following unsympathetic way: "They tumbled into the depot with a tremendous quantity of miscellaneous baggage, consisting of boxes, baskets, bags, perspiration smells and sandwiches. They were a dusky, dirty throng with several greasy-looking babies and sprawling children. The men wore whiskers which concealed their cadaverous jaws."

F.F.C.

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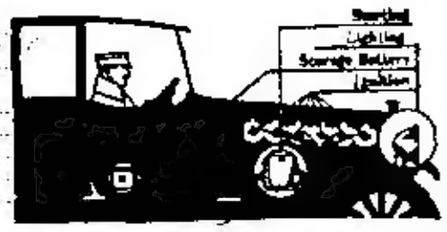

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OLD FOLKS' HOME CONCERT

The monthly tea-party and concert of the Old Folks' Home, which takes place every first Sunday of the month, was enjoyed last Sunday by a small number of the friends of the institution, to whom Mrs. Bloom, vice chairlady, made a few appropriate remarks.

The musical program, given by Harry Miller and Archie Stone, saxophonists, Solly Miller, violinist, and Harris Applebaum, drummer, consisted of "Hatickvo," "Eli Eli," and some popular solos. This was followed by little Rose Frankel's classical dancing; Anny Frankel's comical recitation; Maguerite Shot's solo, and several encores. The concert brought in $31.45.

B. Weiss, president, and Mrs. Goldstein, recording secretary, extend thanks to Miss Levy, superintendent of the Orphans' Home, for presenting the three children who took part, and to all those that helped make the affair a success.

DR. WEIZMAN ZION CLUB

The regular meeting of the Dr. Weizman Zion Club was held on Sunday afternoon in the Zionist Institute.

There were a number of members and visitors present. Much business was finished, and a number of new members were enrolled.

Mr. S. M. Shapiro lectured on, "The Social Life of the Jews in Europe and Here."

The club is always ready for new applications for membership, and all Jewish young men and women who wish to become members of the Dr. Weizman Zion Club should come on Sunday, March 19, at the Zionist Institute, Room 3.

ORION CLUB

At the request of the "Y," the Orions have consented to send a delegation of boxers and wrestlers to the next "Y" smoker, which is taking place on March 20, at the "Y." This affair is a joint "Y"-Orion affair, and a shield is being presented to the victorious crew. The club's own smoker is taking place at the club-rooms on March 16.

The election of officers will be held March 26, and the competition is very keen amongst the members for places on the executive. Cigars, free shaves, and other inducements are offered the members by the contestants.

HERZL ZION CLUB

Sunday afternoon, March 12, the club held its semi-annual installation of officers, Mr. A. C. Solomon acting as installation officer. He reviewed some of the past history of the club and the parts played by some of the retiring officers.

Mrs. Rose Henderson's lecture, delivered Sunday evening, was one of the best ever heard by the large audience. She gave Maeterlinck's "Bluebird." The literary committee is to be commended for getting such a speaker.

Sunday, March 19, at 8.30 p.m., Mrs. Emmeline Pankhurst will deliver a lecture on "Social Hygiene."

PURIM ENTERTAINMENT FOR CHILDREN HELD AT THE ZIONIST INSTITUTE

A delightful surprise party was given to the children of the Zionist Sunday School last Sunday morning, when a number of ladies, bearing Purim gifts, entered the large auditorium where the children had the regular Sunday lessons. Neither the teachers nor the pupils seemed to mind the interruption very much, and the sweets and ice-cream were distributed without much trouble. Mrs. Rosenwold, Mrs. Wolfson and Mrs. Abromovitch were the hostesses.

Mrs. J. Selick addressed the children in the name of the Hadassah.

PURIM FESTIVAL OF THE HADASSAH ORGANIZATION ON SUNDAY

The Hadassah Organization of Toronto will celebrate this Purim, which is the sixth birthday anniversary, with a Purim festival, which will be given at the Allen Bloor Street Theatre on Sunday, March 19, at 2.30 p.m. sharp.

Beautiful pictures, depicting the life of the Jews in Persia and the story of Esther, will be shown for the first time in Toronto.

Dr. S. Margoshes, executive secretary of the Zionist Organization of Canada, Central Division, will tell the Purim story and will show its application to our own life.

Mrs. D. Liss, the well known singer, will sing Jewish folk songs. Mrs. J. Selick, chairman of the Hadassah Organization, will preside.

Invitations have been sent out to the entire membership of the Hadassah and a very large gathering of Hadassah ladies and their friends is expected.

"Y" NEWS

Cooked Food Sale

The Y.M. and Y.W.H.A. announce a cooked food sale at the "Y" for the "Y" on Wednesday, March 22, beginning at two o'clock. Afternoon tea will be served; also a good supper from six to seven, with dancing in the evening. As Mrs. F. Cross is convener a very pleasant time and a good supper is assured for all. This is the first cooked food sale that the "Y" have launched, and all are welcome.

"Y" Minstrels

Look forward to the event of the season—the "Y" minstrel show and dance. One of the best known musical directors in the city has been giving the show his undivided attention, and three rehearsals each week is none too much for him: his motto is a real show with new jokes and new songs—not the old-time minstrel show. Mr. Harold Rich of the Novelty Sextette is the director. And, talk about talent; there are six end-men in the show well known in the amateur show business. The Masonic Temple, Yonge Street, has been rented for the occasion, and a capacity house is expected. The Novelty Sextette will furnish the music for the show; also the dancing which will carry on till one o'clock. The show will be run on Monday, April 10, at the Masonic Temple, Yonge and Davenport Streets.

Purim Dance

A very successful Purim dance was held on Monday, March 13, at the "Y" club rooms, for the members of the Y.M. and Y.W.H.A.

Saturday Night Dance

The Saturday night dances at the "Y" are getting more popular every week, and a large crowd enjoys the exceptionally fine orchestra. Now that we have no more skating, many are taking advantage of the dancing. Come to the "Y" Saturday night dances, and a good time is assured.

Athletics

Many of the boxing fans who have attended the last tournament of the "Y," are looking forward to the smoker which will be held at the "Y" club room on Monday, March 20, at 8 p.m. Orion boys will compete against the "Y" boys. The "Y" boys have gone through a hard gruelling with their trainer, Harry Freeman, and they should make a good showing.

YOUNG PEOPLE'S LEAGUE

The Athletic Circle of the Y.P.L. had a successful hike Sunday afternoon, over fifty members participating. The distance covered was about ten miles, which took three hours.

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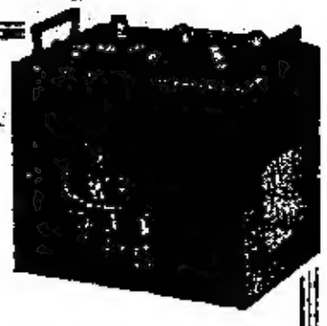

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NEWS FROM ENGLAND

Exclusive Correspondence to *The Canadian Jewish Review*

Palestine Immigrants — Orthodox Jews and Zionism—Lord Beaverbrook on the Jews—Jews and Englishmen—Sir Herbert Samuel Indisposed—Dr. Weizmann Visits Glasgow—Palestine Question in House of Lords.

London, February 20, 1922.

In reply to Sir Harry Brittain in the House of Commons yesterday, Mr. Churchill said the principle governing the policy of immigration into Palestine is that the number of immigrants at any time shall be adapted to the economic capacity of the country to absorb them. It is not possible to give exact figures. In accordance with the above principle, seven classes of immigrants are permitted to enter the country, provided there are no objections on other grounds to the admission of particular individuals.

* * *

The Chief Rabbi informs the "Times" that the following message has been sent to Lord Northcliffe by the head of the world's Mizrachi movement: "The Mizrachi organization, comprising a quarter of a million orthodox Jews, protests against the unresponsible and unrepresentative three men who stated that orthodox Jewry opposed Zionist aims. The whole of orthodox Jewry is one in its desire to rebuild Palestine as the national home of the Jewish people."

* * *

The last issue of the "Sunday Express" contained an article on the Jews by Lord Beaverbrook. It was heralded with all the pomp of the preliminary puff as though it were certain to solve once and for all the vexing questions associated with the Jews, and set at rest forever the Jewish problem. It seems that this article is to be but the first of a series, although there was nothing in the article itself to indicate this. The "Jewish World," in commenting upon this article, says that it cannot congratulate his lordship on what he has produced so far. It says it manifests as shallow a piece of reasoning on the subject as it has ever come across, and a really remarkable ignorance concerning unquestioned facts. It appears to have, however, one virtue—it is an article on the Jews in the general press that cannot be said to be anti-Semitic. The main point of the article appears to be that "there is such a marked recrudescence of feeling against the Jews." Examination of the question is confined to this country. He mentions three Jews as the particular objects of anti-Semitic raving in this country—Trotzky, Edwin Montagu and Lord Reading. He mentions another name, that of Bela Kun, whose Jewish origin has been times without number repudiated, and by none more energetically than by its holder himself. Lord Beaverbrook dismisses the argument that there would be no anti-Semitism were these various gentlemen non-existent, saying that this would lead to anti-Semitism against some thirteen million Jews because of the alleged defects of three. He also dismisses the question concerning Jewish financiers and their entirely illusory power of money as another possible cause of anti-Semitism in England. He says in fact that the joint stock banks are far more Scottish in complexion than Jewish. He appears to assign the cause of the present feeling against the Jews to Zionism, but he adds that this ought not to be. "If the cause then is not religious or business, what is it?" Says Lord Beaverbrook: "Politics—a racial policy known as Zionism. The war," he continues, "has made a great revolution in the Jewish position in Europe. Before 1914, Zionism was regarded as an amiable fad, and a general sympathy was felt for the downtrodden members of the race in Germany, Austria and Russia. Now the attack is based on the idea that the establishment of the Jewish protectorate in Palestine immediately gives the Jews all through the world a kind of dual citizenship. The Jewish press comments on this dual citizenship at some length, saying, inter alia, all this argument as to the effect of Zionism on the Jews who do not go to Palestine to settle is nonsense, and to speak of the fear of a resulting dualizing of the sentiment of citizenship in all Jews because some elected to become citizens of a Jewish commonwealth is even worse nonsense.

* * *

The Pall Mall Gazette the other day contained a letter from some person signing himself George Lewis, asking: "What has happened to Bonar Law, and why does Lloyd George put Jews in everywhere?" Through the columns of the same paper he received the following reply: "To the first part of his query I would refer him to 24 Onslow Gardens, S.W. 7 (Mr. Bonar Law's address). It would appear that he writes the letter either out of sheer ignorance or out of childish prejudice. If it is the latter reason, then anyone with a grain of common sense will leave him to his fate. If it is the former, I submit to him the following reasons:

"1. Because Jews are as much human beings as others, and English Jews are as much Englishmen as English non-Jews.

"2. Because Mr. Lloyd George chooses his men for their brain power, and he chooses Jews for the simple and obvious reason that he could not find the 'goods' elsewhere.

"3. Because he had not met George Lewis before he made his choice."

* * *

In a subsequent issue of the "Gazette" Mr. Bingham Carre replies to the latter statement, commencing by saying that most average Englishmen would be inclined to contest the statement that English Jews are as much Englishmen as English non-Jews, and also that Mr. Lloyd George could not find the "goods" elsewhere than among Jews, continuing by saying: "Taking the second of them first, while 'brain power' is undoubtedly of great importance, it is a commonplace that other great qualities, such as generosity and fair play, which are held in highest esteem in this country, and in which the Jew is for the most part notably deficient (I write as far as possible without bias against the Jew, being a firm adherent of the Anglo-Israelite belief) are of prime necessity for those in authority. Every English schoolmaster and schoolboy knows this. Then with regard to the first statement, that the truly 'assimilated' Jew, to use Max Nordau's expression, may be apparently as English in his sympathies and as patriotic as any true born Briton is amply proved by the noble example of Lord Beaconsfield. Yet, with all my admiration for that (in many respect) great man, I use the word 'apparently' advisedly here. It so happened that during the whole period of Lord Beaconsfield's ordering of the affairs of this country, no occasion ever arose in which our policy was in violent conflict with the interests of any section of Jews the world over. But supposing such an occasion had arisen, on which side would . . . Lord Beaconsfield have been found?"

He continues to quote race, bringing forward his point, "Once a Jew, always a Jew." In China there has existed for centuries a community of Jewish descent—assimilated surely by this time, yet religiously preserving their own customs. He also finds further arguments, all in the same strain, to illustrate his points.

* * *

A message comes from Jerusalem, dated February 14, referring to Sir Herbert Samuel, saying that since his return from Egypt three weeks ago, he had been confined to his room suffering from an affection in the throat and neck. The report, however, does not consider his illness to be serious, and says that

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there has been a distinctly steady improvement within the last few days. The official medical bulletin issued on the date of the message says that the progress of the High Commissioner is very satisfactory.

* * *

Since my last letter Dr. Weizmann has visited Glasgow and fulfilled his several engagements there. Following the program which had been so carefully arranged beforehand amongst the Glasgow community, he was escorted to the South Portland Street Synagog, where a brief service was held, and addresses of welcome were delivered. In the afternoon, as had been arranged, Dr. Weizmann was the guest of the council and members of the Garnethill Synagog at a reception given in his honor. He was presented with an illuminated address in recognition of his great achievements in the Zionist cause by the Rev. E. P. Phillips. In the course of his reply, Dr. Weizmann said that he could never understand the fear and suspicion with which certain Jews looked on others who wished to go to Palestine. It was malicious to presuppose in this a dual nationality. Those who went to Palestine would be as good Palestinians as those Jews who remained, say, in England would be good Englishmen. In commemoration of his visit, a few of the prominent Jews in Glasgow contributed to a check for £500, which was duly handed to him. In the evening he addressed a public meeting in the City Hall and on Monday attended social functions, one of them as the guest of the Lord Provost and the Magistrate.

* * *

Replying on behalf of the government to a series of questions by Lord Sydenham, the Duke of Sutherland pointed out in the House of Lords on Tuesday last that Palestine was not in the ordinary position of occupied enemy country, as it was never intended that the country should be returned to Turkey. In addition, the British Government was intrusted with the administration of Palestine by the Supreme Council, with the condition that it would implement the Balfour Declaration to establish a Jewish National Home in Palestine. The obligation imposed on the government by the conditions under which Palestine was intrusted to it made it necessary for the government to initiate a policy of selected Jewish immigration up to the economic absorptive capacity of the country. The introduction of Hebrew as a third official language in no way infringed on the existing rights and privileges of the inhabitants, but on the other hand, it facilitated the work of administration by providing a medium of expression among Jews of many nationalities resident in Palestine.

RABBI BRICKNER ADDRESSES ORGANIZATION

On Monday evening, March 13, Rabbi Brickner addressed an unusually large attendance at a joint meeting of St. Clair and Oakwood Masonic lodges, on "Immigration in Canada." On Sunday afternoon, March 19, Rabbi Bricknet will address the High Park Methodist Church on the subject "Substitutes for War." Rabbi Brickner addressed the Empire Club at its luncheon meeting on Thursday, March 16, at the King Edward Hotel. His subject was "Immigration in Canada." Rabbi Brickner addressed the club last year on "The Social Progress through Social Service," and has a standing invitation to speak before the club every year.

ROSE CHAPTER

The Rose Chapter of Hadassah held their regular meeting Monday afternoon at the home of Mrs. Arthur Jacobs. In honor of the first anniversary of the Chapter it was decided that a bridge and dance be given at the home of Mrs. D. Dunkelman, Thursday, April 27. A lady's and gentleman's prize will be given at each table.

PURIM CARNIVAL

Saturday evening, March 18, a Purim Carnival will take place at the Beach Hebrew Institute, 109 Kenilworth Avenue. In addition to the interesting picture, "The Wandering Jew," by Israel Zangwill, which will be shown in Canada for the first time, an excellent musical program has been arranged. Refreshments and dancing will follow. Proceeds will go towards the front addition to the Synagog.

SANITARIUM CLUB

A well-attended meeting of the Hebrew Weston Sanitarium Club was held at the home of Mrs. Harry Clavir, Huron Street, Thursday last. Miss Dixon, of the Weston Sanitarium, gave a talk. The next meeting will take place at the home of Mrs. L. Soren, High Park Boulevard, Thursday, April 6.

MATERNITY AID

Nearly two hundred women welcomed Mrs. Rose Henderson at a regular meeting of the Hebrew Maternity Aid (Child Welfare), whose talk was greatly enjoyed. Reports from various committees were read, and a letter of acknowledgment from the Weston Sanitarium for the annual endowment o a cot. Mr. Kaufman, of the Federation, also addressed the meeting.

A bridge and whist for ladies and gentlemen, in aid of the Jewish Mothers' and Babes' Summer Rest Home, will be held at an uptown tea room (corner Bloor and Yonge Streets) Tuesday evening, March 21, at 8.15.

BIBLE CLASS

The Bible Class of the Temple Sisterhood and Council of Jewish Women will meet on Monday afternoon at 2.30 o'clock, at the Jewish Girls' Club, McCaul Street. The circle is under the leadership of Rabbi B. R. Brickner.

FELIX CLUB

At the Y.M.H.A. athletic meeting last Sunday, it was decided that instead of having two games to decide the winners of the Y.M.H.A. inter-club league for the Granatstein Trophy between the Junior Lits and the Felix Club, there would be a sudden-death game on Wednesday evening, March 15. This game promises to be one of the best basketball championship games ever staged on any gym floor.

The club presented Mr. Herman H. Ginsberg with a silver loving cup in honor of his marriage, which will take place on Sunday, March 19.

Installation of officers will be held at the club rooms next Sunday.

The Felix dance will be given at Mosher's Arcadia on the evening of March 24.

B'NAI BRITH SOCIAL

On Thursday evening, the I.O.B.B. ran a very pleasant affair in the form of a box social and dance at their lodge rooms, the Empire Room, Prince George Hotel. The funds raised went to the free loan fund. Mr. Saul Lyons, as auctioneer, deserves unstinted praise for the manner in which he conducted part of the evening. He gave an address on the "Free Loan Fund."

The boxes were decorated beautifully. Mrs. M. Gottlieb won first prize for a very pretty box with a Menorah worked on it and the B'nai Brith motto of "Benevolence, Brotherly Love and Harmony" lettered thereon. Second prize was won by Mrs. Saul Kaufman, whose box was decorated with pink roses, and third prize by Mrs. Davidson, whose box was done in pink also. Honorable mention must be made of Mrs. Nathan Phillips' box, a novelty in the form of a dray with a white sign on it, "Help the Free Loan Fund." The wagon was red with a driver seated on it. The bidding was brisk and very spirited. One of the brethren, anxious to assist, started the boxes by bidding $1.75, until he was captured by the astute auctioneer. Another bidder endeavored to buy a box for 75 roubles, but he, too, was retired with a purchase. The auction was adjourned with the sum of $250 raised for the free loan fund, and refreshments were then served after, which dancing.

AMERICAN MONEY NEARLY COST THEM THEIR LIVES

Lemberg (J. P. A., by mail)—In one of the villages near Nadal, there lives the Jewish family of Spindler, to whom their relatives in America sent a large sum of money for the expenses of their contemplated voyage of emigrating to America. When some of the peasants in the village learned of this, they attacked this family in the middle of the night, brutally assaulted them, and robbed them of $830, as well as many other valuable household articles.

At the trial of these bandits, whom the various members of the family positively identified, the accused produced a number of character witnesses, with the result that they were freed by the Polish judge who presided at the trial.

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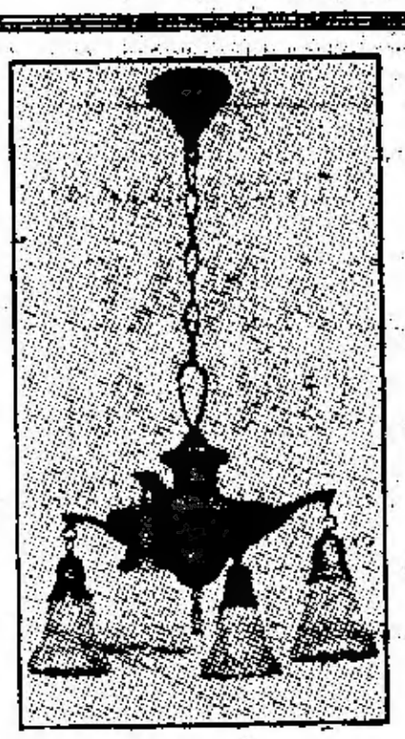

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PERSONAL MENTION

All Society Items and other local notes should be communicated to the office of the Review by 5 o'clock each Tuesday afternoon in order to appear in the current week's issue. Wedding and engagement announcements will not be printed unless they bear the telephone number of the sender, Telephones Adelaide 7628-7629.

The Misses Kallmeyer, 94 South Drive, received at a Purim party Tuesday afternoon in honor of their mother, Mrs. Pauline Kallmeyer, who celebrated her 78th birthday. Many friends called to congratulate her, as they have done for years on this holiday.

Mrs. M. Mehr entertained the friends of her daughter Ethel in honor of her birthday Thursday last at her home, 123 Lyndhurst Avenue.

Mrs. Harry Kaufman, Osgoode Mansions, entertained at the Primrose Club Saturday evening.

Mrs. C. Crossman, 26 Churchill Avenue, entertained in honor of her mother, Mrs. Geiger, of New York, who is visiting her.

Mrs. J. J. Allen, Roxborough Drive, entertained at the Primrose Club Saturday evening.

Mr. M. Gelber, Huron Street, has returned from a trip south.

Mrs. Hyman J. Cohen, of Rochester, is visiting her sister, Mrs. J. Kaplan.

Mrs. S. Gitson, Highview Crescent, gave a dance and whist on Saturday evening in honor of Miss Sue Halpern.

Mrs. Herman Frankel, of Montreal, is spending a few weeks in the city, the guest of Mrs. H. M. Loeser, Wellesley Crescent.

A delightful scene was the Purim party given by Mrs. M. L. Willinsky, at her home, 70 Homewood Avenue, Sunday afternoon, when she entertained thirty-four children from the Jewish Orphans' Home. The tables were pretty with spring flowers and favors. The children made merry with songs, dances and many recitations. The little girls were presented with silk dresses, which added to their happiness. Among the many other guests present were: Mr. and Mrs. I. Cooper, Mr. and Mrs. F. Hutner, Mr. and Mrs. S. M. Mehr, Mr. and Mrs. B. Cooper, Mr. and Mrs. Arthur Jacobs, Mr. and Mrs. M. Mehr, Mr. and Mrs. Adelberg, Mr. and Mrs. D. Dunkelman, Mr. Edmund Scheuer, Mr. and Mrs. N. Rosenberg, Mrs. E. I. Kenen, Miss Rose Levy, Mrs. L. M. Singer, Mr. J. S. Granatstein, Dr. and Mrs. A. I. Willinsky, Mr. and Mrs. J. Lissen, Mr. and Mrs. S. Greenfarb, Mrs. J. Selick, Mr. and Mrs. Michalson, Mr. and Mrs. Goldberg, Mr. and Mrs. B. Vise, Mr. and Mrs. S. Kronick, and Mrs. Moe Levy, of Hamilton.

Mrs. O. Maldaver, Mrs. Mentel, Mrs. Siegel and Mrs. King were the hostesses of the Purim party given by the Western group of Hadassah at the home of Mrs. Mentell, in celebration of the first anniversary of the Chapter. An excellent musical program was arranged.

Mrs. L. Levinsky, Keele Street, will entertain at bridge Thursday.

Miss Pearl Finberg, Brunswick Ave., entertained her friends at a dance Saturday evening.

Mrs. M. Pivnick, 37 Wells Hill Avenue, entertained at bridge Monday last. Several tables were played.

Mr. and Mrs. S. Maldaver, Elm Grove Avenue, are visiting their daughter, Mrs. Louis Lightstone, Ottawa.

Mrs. A. Samuels, Huron Street, convenor of the Sunday School committee, entertained the Sunday school teachers and the officers of the league of the Goel Tzedek Synagog Sunday. The evenings was spent in playing whist, the prizes being carried off by Miss Edythe Birnbaum and Dr. Julius Levine. After refreshments, music and dancing until the wee sma' hours brought a very enjoyable evening to a close. Mr. and Mrs. L. Rotenberg and Mr. and Mrs. J. Rotstein were among those present.

The marriage of Miss Sue Halpern to Mr. H. M. Goodman will take place on Tuesday, March 21.

Mrs. C. Pritzker, Balsam Avenue, was hostess at bridge Wednesday last.

Miss Eva Rittenberg, Brunswick Avenue, entertained a large number of her friends at bridge Tuesday afternoon and evening.

Mrs. Norman Helpert, Austin Terrace, is spending a few days in Detroit.

Mrs. Nathan Phillips, Lauder Avenue, entertained about thirty-five of her friends at bridge last week.

Mrs. N. B. Schipper, Barton Avenue, was hostess at a card party in honor of Miss Anna Schaffer.

Mrs. Frank Hutner, Brunswick Ave., spent a few days in Buffalo.

Mr. and Mrs. Elias Dunkelman, 484 Markham Street, gave a dinner on Tuesday, March 14, in honor of the engagement of their youngest daughter, Rebecca, to Mr. Sol Eisen, B.A. Only the immediate relatives were present. Among those present were: Mr. and Mrs. David Dunkelman, Mr. and Mrs. H. Miller, Mr. and Mrs. J. B. Dunkelman, Mr. and Mrs. E. Dunkelman, Mr. and Mrs. Chas. James, Rev. and Mrs. Kaplan, Mrs. M. N. Eisen, Mr. and Mrs. L. Eisen, Mr. and Mrs. I. Eisen, Mr. David Eisen, Miss R. Dunkelman, Mr. S. Eisen, Mr. and Mrs. J. Schwartz.

Mrs. B. Wilson, Grace Street, entertained Sunday last in honor of Miss Ida Lunenfeld, of Galt, Ontario.

Mr. Maxwell Robitaille, Beverley Street, spent the week in Montreal and Ste. Agathe.

Mrs. M. S. Till, Grace Street, has returned after spending five weeks in New York and Pittsburg.

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Mr. and Mrs. S. Hansher, Wells Hill Avenue, had as their guest over the week-end, Mr. T. Glickman, of Montreal.

Mrs. Murray Draimin, Kendall Ave., entertained at bridge Thursday last. The prizes were won by Miss Rose Livingston and Mrs. D. Rockmaker.

Mrs. L. Clavir entertained Thursday afternoon at bridge at her home, Rosemount Avenue.

Mrs. L. Yolles, Lyndhurst Avenue, entertained her club at bridge Tuesday evening.

Mr. and Mrs. L. Gelber, Lowther Avenue, left Sunday to spend two weeks in Lakewood.

An enjoyable evening was spent at the home of Mrs. A. Kanner, 67 Brunswick Avenue, when the joint hostesses, Mrs. A. Kanner, Mrs. H. Signor, and Miss V. Rose, gave a miscellaneous shower in honor of Miss Rose Abroamovitz. Miss Abroamovitz received many beautiful gifts from the guests, numbering one hundred. During the evening I. Kanner gave a violin solo, Miss Sara Jillisky and Willie Kanner entertained at the piano.

Mrs. S. Houzer, Bloor Street, entertained at the Primrose Club Sunday evening for Miss M. Swerling, of Halifax, who spent the winter here.

The Herbert Samuel Girls held their first anniversary concert at the Orde Street School Tuesday last. At the conclusion of the program, Miss Aida Ginsberg presented the leader, Miss I. Pechenik, with a bouquet of roses.

Miss Ida Cohen, 353 Palmerston Boulevard, entertained fifty of her friends Thursday evening. Miss Mildred Green and Miss Rose James entertained at the piano, Messrs. Ray Mitchell and Harry Tugg gave a fancy dance. A buffet supper was served.

Miss Rose Marcus was hostess at a delightful and enjoyable surprise party in honor of Miss Anna Tate, at her home, 55 Beatrice Street, on Sunday evening. Miss Tate was the recipient of a very beautiful gift. A buffet luncheon was served to twenty couples, after which Mr. A. Rabow entertained with some very amusing impersonations. Dancing and games followed.

A very enjoyable evening was spent by the members of the Nordau Girls' Club and their friends when they entertained at the home of Mr. and Mrs. Glass.

Miss Rose Le Vine has returned after an extended trip of eleven weeks to Detroit, where she visited her sister, Mrs. Hyman.

Mrs. M. B. Swerling, 18 St. Anne's Road, entertained about thirty of her friends at the tea hour Sunday afternoon.

Mrs. L. Stone, Beatrice Street, entertained at tea Wednesday afternoon.

Mrs. S. Moss, of Windsor, Ontario, is visiting her parents, Mr. and Mrs. N. Smookler.

Mr. and Mrs. Max Silberman, Cecil Street, entertained sixty of their friends at a dinner Sunday evening in honor of the engagement of their daughter Adele to Mr. Morris P. Greenberg.

Mrs. M. Levine, Mr. and Mrs. Harry Levine, Mr. and Mrs. A. Samuel, were in Hamilton to attend the party given by Mrs. S. E. Rose in honor of the birthday of her daughter.

Mrs. M. Fuller and Mrs. J. Frankel were joint hostesses at a surprise party given in honor of the birthday of Mrs. Harry Cohen, 406 Bloor Street West. Covers were laid for fifty. The feature of the evening was the hat trimming contest, of which Miss Fannie Pearlman, Mr. Charles Taylor, Mr. J. Frankel and Mrs. Cherchinsky were the prize winners.

Mr. and Mrs. Charles Capitofsky, 144 Manning Avenue, gave a dinner Sunday at their home in honor of the recent engagement of Mrs. Capitofsky's brother, Mr. D. Davidson, to Miss Essie Beder.

A jolly and sociable evening was spent when the Kappa Delta Klub entertained members and friends at the home of Miss Nettie Clavir, 60 Highview Crescent, Sunday evening. The guests were received by the social committee, Mildred Temes and Mollie Solway. The evening was spent in dancing and novelty games.

Mrs. Louis Cadesky, Park Side Drive, was hostess at bridge Wednesday evening. The prize winners include Miss Jennie Nankin, Mrs. Levinsky and Miss Minnie Livingston.

Miss Lillian Zener and Miss Fay Eisenberg were hostesses at a miscellaneous shower at the home of Miss Zener, in honor of Miss Lillian Eisenberg, a bride of next month. Supper was served at small tables. The evening was spent in dancing.

Mrs. Carl Shalit, of Montreal, is in the city for a few days visiting her parents, Mr. and Mrs. I. Griesman, 240 Huron Street.

Mr. and Mrs. William Gunn have left for Winnipeg, and Kincaid, Sask.

Miss Anna Finsten, Brunswick Ave., entertained at her home Sunday evening.

A novel card party was given by Mrs. Alfred King at her home, Queen Street West, in honor of Mrs. B. Ludwig. Six tables were played and the prizes were won by Mrs. Kasman, Mrs. M. Wilkes, Mrs. Schliesser and Mrs. Marshall.

A pleasant evening was spent Sunday at the residence of Mrs. A. Shelkman in honor of her daughter Fannie's birthday. The guests were received by Miss Lampert. The evening was spent in dancing and a few mandolin selections were given by Miss C. Natanson, accompanied on the piano by Miss B. Silverman.

ENGAGEMENTS

Mr. and Mrs. Elias Dunkelman, 484 Markham Street, announce the engagement of their youngest daughter, Rebecca (Beck) to Mr. Solomon Eisen, B.A., son of Mrs. M. N. Eisen, 12 Bellevue Avenue, Toronto.

Mr. and Mrs. Max Silberman, Cecil Street, announce the engagement of their eldest daughter, Adele, to Mr. Morris P. Greenberg, son of Mr. and Mrs. B. Greenberg, Wallace Avenue.

BORN

Born to Dr. and Mrs. Arthur Isaacson (nee Lillie Singer), 325 Palmerston Boulevard, at the Wellesley Hospital, Friday, March 10, a son.

MRS. PANKHURST TO ADDRESS HADASSAH

A meeting of the Central Hadassah Chapter will be held on Wednesday, March 22, at the Zionist Institute. Mrs. Emmeline Pankhurst, the noted English speaker, will be the guest of the evening. Members and their friends are invited.

THE LEAGUE OF NATIONS TAKES HAND IN THE CITIZENSHIP MUDDLE OF AUSTRIAN JEWRY

Vienna (J. P. A., by mail)—The Austrian Government has received an inquiry from the secretariat of the League of Nations with reference to the many complaints made to it against the Austrian Government's treatment of the problem of the citizenship of its former Jewish citizenry. In the reply which it made to this inquiry, the government declares that this question was not within the province or concern of the League of Nations. The government further points to the severe economic condition in which the country finds itself and the necessity for adapting its policies to the crisis through which the country was passing. As there had been a cabinet shake-up the last few days, and in place of the former Minister of the Interior, the anti-Semite Dr. Wachner, Dr. Shober, a liberal and progressive, now holds the portfolio of the Interior, it is hoped in Jewish circles that there will be a radical change in the Government policies in this matter.

LASKER FAMILY GIVES $50,000 TO CANCER FUND

New York (J. P. A.)—The Lasker family has donated $50,000 to the American Society for the Control of Cancer, in memory of Harry M. Lasker, who died of cancer March 13, 1921.

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PRIVATE CEMETERY FOR BASHFUL "MESHUMODIM"

Lodz (By mail, J. P. A.)—The City Council had decided to organize a special cemetery for the "Religionless." As is well known, these "Religionless" are mostly assimilated Jews, who have not the hardihood and brazen-faced effrontery to accept the tenets of the Christian faith.

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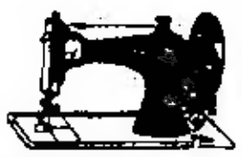

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CONGREGATIONAL

HOLY BLOSSOM HEBREW CONGREGATION, BOND STREET

The subject of Rabbi Brickner's lecture for Friday evening March 17, will be, "Modern Conception of the Bible." The lecture will treat the question of the inspiration, and whether belief in the Bible is compatible with modern science and thought.

Saturday morning, March 18—Children's and parents' service. These services are regular monthly features, and are looked forward to with anticipation and pleasure by all of the children of the congregation. The sermon will be especially adapted to the comprehension of the children. The boys of the Sabbath school will read from the Torah.

Sunday afternoon, March 19, 3 o'clock sharp, the children of the Religious school will have their Purim entertainment, and a special play will be presented, and all the children of the school are cordially invited to attend. An interesting program will be presented.

Purim Celebration

The Purim celebration took place on Monday evening, March 13, at the synagog. A very large congregation was in attendance. Mr. Geldzaeler read the Megillah in Hebrew. Rabbi Brickner delivered an address on the "Old Story that is Ever New." The theme of his address was on anti-semitism in its modern form. The Mach Zis Hafagkel was a collection from all present. This collection netted $100.00. The money will be devoted to the work of extending religious education, undertaken by the Sisterhood.

Sisterhood

The Sisterhood celebrated Purim by presenting an afternoon of Tableaux, which were carried out artistically, due to the interest and energy of the entire entertainment committee. The following series of tableaux illustrated the story of Purim.

1. "Vashti refuses to obey the King's command." 2. "Esther chosen Queen of Persia by King Ahasuerus." 3. "Esther crowned." 4. "The King delivered his seal to Haman." 5. "Esther pleads for the lives of her people." 6. "Haman defeated and Mordecai triumphant."

The cast consisted of the following: King Ahasuerus, Miss Edna Frankel; Queen Esther, Miss E. Goldstein; Queen Vashti, Miss A. Levy; Mordecai, Miss Lillian Wecksler; Haman, Miss Albena Simonsky; the King's guards, Miss Mildred Lubelsky and Miss Ethel Mehr; the Queen's maids, Miss Lily Lorie and Miss Ella Fremes.

Much credit and appreciation are due Mrs. Israel Singer, Mrs. Herbert Nusbaum, Mrs. William Gittes, Miss Minnie Kallmeyer, Miss Clara Kallmeyer, and Mrs. M. Fischer. The tea-table was beautifully arranged with roses and spring flowers, and was presided over by Mrs. S. Kronick and Mrs. J. Cross. Mrs. Sigmund Lyons played two beautiful selections on the piano. Dr. S. Margoshes delivered an address on, "The Modern Jewish Woman." An enjoyable social hour followed. The committee is now planning an interesting Passover meeting.

Mr. Mark Green presented the Holy Blossom Synagog with a Migalla and a Shofer, old family relics from England.

CONGREGATION GOEL TZEDEK UNIVERSITY AVENUE SYNAGOG

Friday Night Lecture

This Friday night, March 17, at 8.30, Rabbi Siegel will deliver a lecture on an important topic of the day, "Spring is in the Land."

Saturday

Saturday morning, at 10.45, Rabbi Siegel will deliver the sermon on the section of the week. The theme of his sermon will be "Jewish Philanthropy."

Purim Play

This Sunday morning the Sunday School of the Goel Tzedek will celebrate Purim by the presentation of a beautiful Purim playlet portraying the characters of the book of Esther and the story recorded there. The other numbers of the program will be songs and recitations and instrumental music by pupils of the school. The morning performance will be for the pupils of the school exclusively. It is probable that an afternoon or evening performance will be given for the parents of the pupils and the members of the congregation. A definite announcement regarding this matter will be made to the children on Sunday morning and they will then inform their parents.

Study Circle

The Study Circle of the Young People's League has been organized for more than two months now and the attendance has been very regular. On account of the increased number desiring to take up the work offered in this circle a second circle has been organized, under the leadership of Dr. Julius Levin. Both Study Circles meet on Thursday evening at 8 o'clock, and the new registrants are requested to report this Thursday evening, as this is going to be the first session of the new circle.

Ladies' Auxiliary

A regular meeting of the Women's Auxiliary of the Goel Tzedek Congregation was held on Monday, March 13. Regular business was transacted and report of committees heard. When the business program was over, Mrs. Joshua Smith, the speaker of the evening, explained and interpreted the story of Esther and drew an interesting parallel from the story to modern Jewish life. Her talk was greatly enjoyed by all present. Thelma James greeted the meeting with a recitation entitled "Good Purim."

B'Nai Israel Synagog.

B'Nai Israel Synagog, 257 Shaw Street, facing Bellwoods Park, is being remodeled and an extension built. When completed it will be one of the best in the west end. President, M. Ellinberg; vice president, M. Layevsky; treasurer, B. Vexler. There will be a meeting of the members held on Sunday, March 19, at the Royal Templars' Hall, Dovercourt and Queen Streets. The meeting will arrange for a committee to report on the building and completion of the work.

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FIRE SWEEPS GRODNO MARKET

Grodno (By mail, J. P. A.)—A mysterious fire, the origin of which is unknown, recently swept the business section of Grodno, Battaria Place, destroying the houses on both sides of the street, and causing a loss of over 100,000,000 marks. Among the buildings destroyed were the great department stores of Krinsky, Becker, Rabinowitz, Kerlansky, etc.

—ROYAL—
ALEXANDRA

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Week of March 20th

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IN
"TRAVELIN' ON"
5 BIG VAUDEVILLE ACTS 5
WINTER GARDEN
open Saturday Nights. Same show and prices as down stairs. All seats reserved. Main 3600.

JUDEAN MINSTRELS MAKE HIT

Seating accommodation was taxed to overflowing at the Oddfellows' Temple, on the evening of March 7, when the Judean minstrels rendered their premiere show. The caste, which, with perhaps one or two exceptions, consisted of amateur performers, put forward most praiseworthy efforts to amuse their audience that evening, and the latter thoroughly enjoyed the program which consisted of one long round of laughter and song, under the very able direction of Mr. Charles Godfrey. The performance was given in aid of the funds of the Judean Friendly and Benevolent Society; and the artists who rendered their services gratis, were Mr. and Mrs. Charles Godfrey, Mr. Sam Gertspain, Mr. Phineas Coffer, Mr. and Mrs. W. Pinkus, Mrs. Freifeld, Mr. H. Hamburger, Miss L. Pauline, Mrs. Riman, Mrs Kate Pinkus, Miss Rose Aarons, Miss Ray Harris, Miss Ada Harris, Miss E. Samuels, Miss B. Cohen, Mr. Isaacs and Mr. S. Cohen. After the minstrel show, over 400 folks danced.

MENTORS OF THE JEWISH BOYS IN TRAINING FORM CLUB

On Wednesday, March 8, a club of the Mentors of the Jewish Boys in Training was formed at the University Avenue Synagog for the purpose of more efficient co-operation in boys' work. Mr. N. Gollom was temporary chairman.

The following officers were elected: M. M. Cohen, 99 Madison Avenue, honorary president; B. Miller, 2 Chestnut Park Road, president; M. Williams, 195 Beverley Street, vice president; J. Montagnes, 134 Howland Avenue, secretary; J. Weil, 233 Lauder Avenue, treasurer.

It was resolved that the Mentors' Club enthusiastically approve of the efforts of the Boys' Council to have a Boys' Week in May and pledge their co-operation to the utmost.

The following were appointed on the various committees: Parade, B. Miller, 2 Chestnut Park Road; boys out-of-doors, D. Brodie, 13 Division Street; boys' day in athletics, C. Bloom, 62 Murray Street; boys' day for health, B. Shuman, 37 Grange Avenue; boys' day in industry, L. Levine, 116 Bellevue Avenue; boys' day at home, N. Gollom, 174½ Baldwin Street; boys' day at entertainment, M. Williams, 195 Beverley Street; boys' day in schools, S. Rosenbaum, 75 Carlton Street; boys' day of worship, L. H. James, 20 Admiral Road.

BALFOUR CLUB

Under the capable guidance of President Dworkin, the Balfour Club has started the spring term with great enthusiasm in every activity. The semi-annual dance will be held at the Herzl Club rooms, this Saturday evening. The Balfour hockey team made a creditable showing in the Y.M.H.A. final with Junior Lits, when, after a nip-and-tuck struggle, it was nosed out of the championship by the score of 3 to 2. The Rumac brothers and Max Cohen featured the Balfour's play, while Sammy Gold starred for the winners, along with goalkeeper Stulberg. Baseball activities will begin as soon as the ground conditions permit.

LOEW'S YONGE STREET

Deep psychology the finding of a man's soul, a drama of the most compelling type, gripping and sustained as to plot, and bristling with incident—such is "Travelin' On," the new William S. Hart production, which will be seen together with the regular vaudeville bill at Loew's Yonge Street Theatre next week.

In the leading role of "J. B.", Mr. Hart excels all previous work. His character depiction is a work of art and his supporting cast is powerful. Ethel Grey Terry is the leading woman, and her beauty and forceful acting make her ideal. It is a tale of the unbridled West, thirty or forty years ago—a story that brings the blood tingling to one's cheeks and causes the spectator to sit spellbound till the final scene.

Mr. Hart had the story "up his sleeve" for a long time, and finally developed it into its present striking form. It was produced with skill and cleverness, and it touches the deepest recesses of the heart in its steady development to a smashing climax.

Every Saturday night, from now on, the Winter Garden will be open with the same show and prices as downstairs, all seats being reserved. This means that any seat in the Garden may be spoken for in advance.

I.O.B.B. NEWS

At its Monday meeting Toronto Lodge, I.O.B.B. pledged $500 towards maintenance of a local immigration officer to care for the newly-arrived. Hereafter meetings will be held the first and third Mondays of each month.

Classified Advertising

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Warsaw (By mail, J. P. A.)—Among the local antisemites there is a movement on foot to organize a film-producing corporation, for the release of anti-semitic propaganda, by means of special pictures produced for that purpose. Finding the great majority of the moving-picture industry in the hands of Jews, they are skeptical as to the probability of success, and are therefore agitating for the complete expulsion of all Jewish influence from the sphere of the theatre.

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The Third Installment of Jewry and Judaism By BARNETT R. BRICKNER Appears in this issue on page 3

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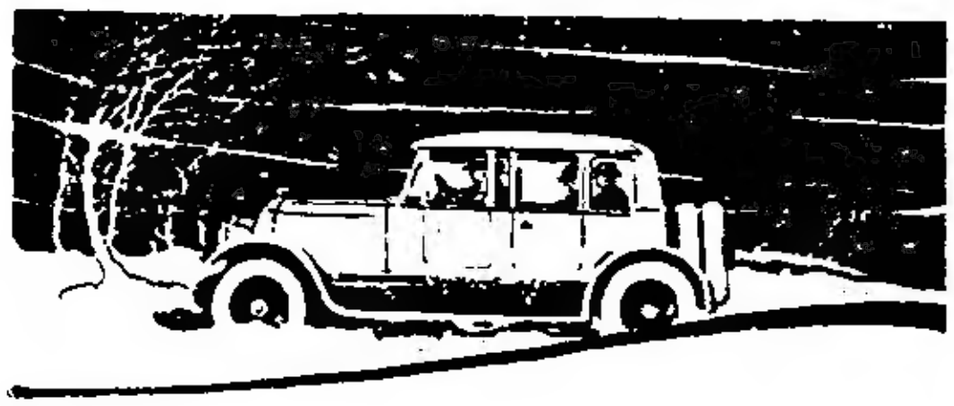

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Dominion Correspondence

MONTREAL

For, lo! the winter is past; the ice is melted and gone; the time of the shaking-out of moth-balls is come; and the "color-ite straw hat" advertisements are seen throughout the land. In other words, spring is here! Spring—with thrills and puddles; fever and hat-bills; and one glad, mad rush of bridges, concerts, and teas "before the season's over."

As a device for coaxing the necessary but extremely wayward shekels into the coffers of the Local Council of Women, the following ladies are giving a bridge and five-hundred at the Venetian Gardens on March 22, at 3 o'clock: Mrs. J. A. Jacobs, Mrs. V. S. Hart, Mrs. J. Lewinson, Mrs. P. Levy, Mrs. J. C. Gross and Miss A. Kioschberg. Refreshments will be served, and, "special" to the non-card-players" (if any such there be in these enlightened days), there will be a cabaret and music for those who do not play cards.

At a meeting of the Board of Directors of the United Talmud Torahs of Montreal, held recently, there were elected as officers, the following: Honorary president, Sir Mortimer B. Davis; president, Samuel Wener; vice presidents, Louis Salomon, Hiram Levy, Lionel Coviensky; treasurer, Nathan Slones; honorary secretary, Harry Wechsler; chairmen of committees—education, Rabbi Hirsch Cohen; executive, Abraham Z. Cohen; finance, Louis Salomon; house, Lionel Coviensky; collection, Isaac Gold; subscription, Harry Lang; by-laws, Joseph Cohen; organization, Harry Wolopky; publicity, Samuel Kahn.

One Sunday School equals 12 teachers: 12 teachers equals one dance. The staff of the New Adath Jeshurun Sabbath School were entertained on Tuesday, March 7, at the Allen Theater by Mr. G. Rotsky. Following the performance was a reception and dance at the Venetian Gardens. The following members of the board were present: I. L. Tolzess, B.C.L., Norman Vineberg, Lionel Coviensky, Mr. and Mrs. Silver, Mr. and Mrs. Goldner, Mr. and Mrs. S. Silverstone, Mr. and Mrs. Barnard, Mr. and Mrs. Adelman.

On the afternoon of March 12, the children of the New Adath Jeshurun Sabbath School were given a Purim treat at the Baron de Hirsch Institute. With stacks of ice-cream and plenty of games, it was the sort of treat that children love. Nowadays, with the Dutch-cut for matrons and the spinning-tops for daddies, we get too much of the type of kiddie's story or play that is enjoyed mostly by grown-ups.

The Young People's League of the Cherva Kadisha Synagog has arranged a Purim festival of wit, humor and mirth. Mr. J. Rawson, in a Purim prologue, will be followed by Messrs. Jack Klein, Joe Randolph, and Chas. Abrams in vocal numbers. Mr. Charles Herschovin, Miss Anna Garmaise, Miss Iseman and Mr. I. Fleischman are also contributing to the success of the program.

At an amateur theatrical performance, one really expects the curtain to stick, the scenery to collapse, and the heroine to sneeze as she takes a curtain-call. The Ziona Girls, a Zionist club under the leadership of Miss Lillian Kent, acted contrary to all the rules and regulations governing amateurs, by producing their play without a single hitch: and charming a large audience with their versatility. In co-operation with Miss Kent were Misses Mildred Joseph, who supplied the music; Dora Harris, who worked out the tableaux; and Lena Ashkaloney, who wrote the playlet.

Alderman Lyon W. Jacobs, chairman of the Law Committee of the city of Montreal, addressed the Baron de Hirsch Book Club at their last meeting, taking as his subject, "Law and Marriage." An open discussion followed, Alderman Jacobs meeting the numerous questions with ready wit. Mrs. Harry Bloomfield was presented with a loving-cup as a token of the club's esteem and appreciation for her untiring and whole-hearted enthusiasm at all times. The Misses Lena Rutenberg, Bessie Singer, and Belle Rutenberg, and the Boy Scouts, headed by Mr. J. Solomon, scoutmaster, were also the recipients of tokens from the club. Contributions from Miss Elsie Jacobs, elocutionist, Miss Rose Lazore, vocalist, and Mr. Max Kahn, violinist, helped to make the evening most enjoyable.

The next social meeting of the club will take place March 26, when Mr. Horace Gagne, K.C., will be the speaker of the evening. A book shower will form part of the program.

The first of a series of Sunday morning concerts was held at the Montefiore Hebrew Orphans' Home on Sunday last, under the supervision of Mr. S. Lerner as director. Masters Joe and Abe Lang, with piano and violin solos; Miss Leah Marks with a selection of songs, and Baby Bernice Lerner who recited in Yiddish and English made the concert an overwhelming success.

The organization meeting of a new Junior Hadassah will take place in the lodge-room of Victoria Hall, Westmount, on Tuesday afternoon, March 14. Mrs. Louis Fitch will speak to those present, and there will be a musical program and tea. Mrs. Leon Levine and Mrs. M. A. Brown are the convenors.

Mr. and Mrs. Peter B. Glickman, Elur Avenue, Westmount, have left to spend several weeks at Mount Clemens, Michigan.

Miss Eva Bilsky, of Ottawa, is the guest of her sister, Mrs. A. W. Jacobs, 821 Lorne Crescent Avenue

Mrs. H. Abramovitch, De L'Epee Avenue, was hostess at a miscellaneous shower in honor of Miss Anna Kobernick, whose marriage to Mr. I. Berman takes place this month. Decorations, carried out in pink and orchid, were most artistic. Mrs. S. Berman and Mrs. A. Cooper assisted at the tea-table.

Mrs. Lyle Isaacs, who has been visiting New York, is spending a few days with Mrs. Isaacs, before leaving for her home in St. Johns, N.B.

Miss Dorothy Blumenthal, of Ottawa Ladies' College, is spending the week-end with her sisters, Mrs. Charles A. Goldstein and Mrs. Robert Dnyer.

Mrs. Jack Le Boutillier and son, of Gaspe Coast, are visiting Miss Sara Harris, Tupper Street.

Mrs. Dave Roskam and Miss Muriel Goldstein have left for New York and Atlantic City.

Mr. and Mrs. Abram Miller announce the engagement of their daughter, Jennie, to Mr. Sam Gameroff, son of Mr. and Mrs. Michael Gameroff.

Mr. and Mrs. Norman Adelman have returned home, after spending their honeymoon trip, visiting different parts of California and Western Canada. They are residing at the Windsor.

HAMILTON

Mrs. S. E. Rose, 225 Queen Street S., gave a delightful party in honor of her daughter Malka's third birthday. The out-of-town guests present for the occasion were Mrs. Levine, Mr. and Mrs. H. Levine, Mr. and Mrs. Samuel, all of Toronto.

Miss Maimie Robinson is visiting her sister, Mrs. B. Cohen, 98 Blythedale Road, Toronto.

The masquerade ball given by the Mizrachi Ladies proved a huge success. The I.O.O.F. Temple was tastefully decorated with the blue and white flags of Zion. The tables looked beautiful with carnations and other flowers. Many of the guests were masked. The first prize donated by John Sweet was a pearl dinner ring, which was won by Miss Mollie Triester, who was dressed as a Spanish Dancer. The first prize for gentlemen was won by Mr. Kievy Kosky, who also represented a Spaniard in dancing costume. The committee in charge of the affair were Mesdames A. Halpern, D. Prelook, H. Sobol, M. Grinblatt, M. Lax, I. Robinson.

(Continued on page 16)

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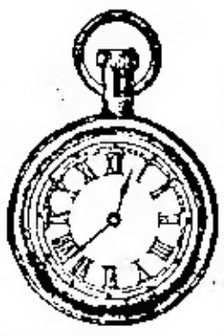

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JEWRY and JUDAISM

(Continued from page 3)

Orthodox Judaism and Modern Life

Let us turn to Orthodox Judaism as we have it. Has Orthodoxy a message to those who are the products of Western culture? Orthodoxy in all phases of life is an attitude of mind. This attitude is generally that of the closed mind. The Orthodox person accepts the standards and beliefs set by the past as fixed for all time. The closed mind is rigid and not always amenable to new ideas or changing values. It adheres to the status quo for it fears that new ideas may disturb the rickety old house and cause it to tumble. Orthodoxy maintains an uncompromising attitude to scientific thought and to the economic and social conditions under which we live in the Democratic State. It stands to-day, as it did centuries ago, a casuistical, obscurantistic system of theological intricacies and legal fictions. This in spite of the Neo-Orthodoxy of Samson Raphael Hirsch. An Orthodox rabbi in a recent article on "Historic Judaism—Its Connotation," writes: "Judaism as understood by historic adherents is incapable of being 'trimmed,' amended, or emended to conform with the restless and unreasoning spirit of the present age. It is a standing code coming from a source of unimpeachable purity. It is a message sufficing for all the needs of the house of Israel, their moral, ethical and spiritual yearning. It is inconceivable for anybody, corporate or individual to arrogate to himself the permissibility of rejecting what seemeth right to his mind's eye, and of accepting such truths as to him possess greater glamor and plausibility."

Basically it is not a question of the compatibility of Orthodox ritual with social or economic conditions. Neither is it a matter of noblesse oblige. It is fundamentally a matter of attitude of mind. The academically trained youth has, whether for good or for bad, fortunately or unfortunately, become the product of Western culture with all which that term implies, and Orthodoxy is still culturally in the Middle or Dark Ages. The problem is not solved by proving that one may eat biscuits or canned beans whose ingredients have been chemically analyzed and which analysis shows them not to be in violation of the requisites of the Shulchan Aruch.

Orthodoxy, whether it be made palatable through aesthetic niceties, or fashionable as it became for the old Sephardic congregations, remnants of which still exist in one or two cities, does not, nor can it, square itself with modern thought. The cultured Jew is modern even as he is Jewish. Orthodoxy places its emphasis on the literal inspiration of the Bible; it insists on conformity to Rabbinic law and ritual. Orthodoxy makes no distinction between the ethical and purely ritual ceremonies in Judaism. It is obstinate in regard to modification in the laws of Kashruth, Sabbath observance, Divorce, Prayer Book, and a host of other problems too numerous to mention. Orthodoxy has become atrophied and static, and its life-blood, too, has run dry. Orthodoxy gives the cultured Jew who accepts the findings of Biblical science and the social interpretation and evolutionary character of religion, no quarter. It flatly ignores his position. It seems to have lost its traditional characteristic of resiliency and adjustability. It is an attempt to recreate in the new world the Ghettos of Europe, both physically and spiritually. The leaders of Orthodoxy do not realize that we have destroyed the ghetto walls and the ghetto forever, and do not wish ever to return to it. Were the modern Jews adherents of the Kantian Dualism, such as was the late Herman Cohn, it would be perfectly possible for them to think freely in the numinal world while obeying the call to duty in the phenomenal Jewish world, e.g., abiding and observing the 613 Mitzvoh prescribed for the Orthodox Jew by Jewish law. But that type of thinking is no longer accepted. The result is that many who call themselves Orthodox Jews are Orthodox by memory, remembering the Judaism of the ghetto and mistaking this for true Judaism. Others are Orthodox by profession only, much of their practice is certainly in violation of Orthodox Jewish law. They do not appreciate the fact that modern society will not tolerate a double standard in religion any more than it does in the field of morals. The double standard practised by many Orthodox Jews—by that I mean, professing one thing and practising another—is resulting in much confusion and is driving their children to break with Judaism altogether.

Accordingly, Orthodoxy is doomed in spite of its recent attempts to introduce English-speaking rabbis, because it ignores both the environment and modern science.

(Continued next week)

PERSONALITIES

(Continued from page 2)

True enough. "The Nest" is a popular play, and MacKenna is one of the popular players in it, and Kenneth MacKenna is—yes, and his name is Mielziner. Further, he is a grandson of Prof. Mielziner, for many years at the Hebrew Union College at Cincinnati.

The Scotch have already an international representative in the person of Johnny Dundee, the Italian. Now another nationality has been added to the land of the heather and haggis.

JOSEPH KAYE.

CZECHO-SLOVAKIA FINDS SHE CAN LEARN FROM JEWS

Prague (By mail, J. P. A.) Czecho-Slovakia is now performing the operation of dividing the church from the state. Under the new plan, Christian religious institutions will no longer be under the jurisdiction of the state. It is understood that, in rearranging religious affairs and in reorganizing them on an independent basis, virtually the same form of organization will be adopted as that which the official Jewish Kehillas are following.

GOVERNMENT SEEKS RECONCILIATION WITH JEWS IN HUNGARY

Budapest (J. P. A.)—Count Klaebelsberg, Hungarian Minister of the Interior, has invited several prominent Jewish representative men for a conference, to negotiate with them a peace of understanding and conciliation between the government and its Jewish citizenry. In the address of welcome which he delivered at the opening of the conference, he stated that he wished to conduct the negotiations upon the basis that Hungary, being a European land, cannot afford to have a continuance of the pernicious anti-Semitic propaganda and policy which had raged in Hungary during the last two years. He added that the Hungarian Premier, Count Betlen, was wholly in sympathy with the efforts now made by him.

A general election to the Hungarian Parliament is to take place in the coming spring, and the government is anxious to obtain the support of the Jewish population in the approaching campaign.

MAJORITY OF DOCTORS IN PALESTINE ARE JEWS

Jerusalem (J. P. A.)—The recent census has disclosed that there are at present 150 Jewish doctors in Palestine, a third of them being in the service of the American Zionist Medical Unit.

Non-Jewish doctors in Palestine number only 80.

This is an indication of advance and expansion as the last census, ten years ago, found the number of Jewish doctors to be but 35.

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The Art of Living

By Samuel Talpis

Of the high esteem in which art in general was held among our ancestors, we have ample proof. The terms, "filled with the spirit of God," and being "divinely inspired," as applied to Bezalel, the artist of biblical fame, as well as numerous other passages relating to art and artistic accomplishments, lead us to conclude that the Hebrews of antiquity possessed a highly advanced knowledge of the different arts.

Much has been said and written about art; on the criticism of art, and the art of defining correctly what is art; but as for our humble selves, we may repeat the plaint of the German art critic who, after a long lecture on art, said in conclusion:

"Da steh ich nun, ich armer Thor
Und bin so klug als wie zuvor."

(Here I stand now, poor fool, and am as wise as I was before.) Therefore, of all the views and definitions, we are inclined to accept the definition that holds that the only and greatest art is the art of "knowing how to live." Critics may vary in their views, but in that they will all agree that "to know how to live" is the greatest of all arts.

Some there are that know the "art of living," and some that do not begin to know about it. Some individual is blessed by Providence with plenty of material possessions but is not blessed with the "art of living," with the result that he does not enjoy his life; on the other hand, some individual is being given by Providence but very little, yet he has the faculty of living and enjoying his life. With the little that he has, he gets out of life more than the individual who has lots of means at his disposal. And as the individual, so the whole nation. Some nations there are with but few means at their disposal, and not only are their means limited, but their hearts and minds are also limited, the narrowest of the narrow; yet they are gifted by nature with the "art of living," and they live in full enjoyment of life. On the other hand, there are great nations with great hearts and still greater minds, but do not and cannot live properly.

To the latter, it would seem, does our nation belong. Individually and collectively, we simply know not how to live and how to make life worth living. Ever since we became a people we were lacking in this knowledge. Other people who came into this world, into the historical arena, empty-handed, without any national assets whatsoever, have succeeded where we have failed; and those people were not of the type that the Almighty could have selected as his "peculiar treasure," but yet, they always had the sunny side of life, while we with all our cleverness had nothing but the shady side of life, because we lack "the art of living."

Our spiritual resources, our intellect, our mind and heart we have expended largely in pursuit of ideals and things that have absolutely not brought us the least advantage—and with what is left to us of our intellectual strength we could still be a model nation against others—but for all our investments in foreign fields, we get no returns because we lack "the art of living."

In this connection the writer is reminded of the Midrashic story about two men who went out into the market; one had his pockets full of coppers, the total amount of which was but insignificant, while the other had but one bill of a very large amount. The farmer, whose requirements in the market were not extensive, easily got what he required with his small coins, which are always "current with the merchant." He paid for all he bought and both buyer and seller were happy. The other, whose requirements were on a much larger scale, could not get so easily in the open market what he required, and if he got it, he could not get the merchant to change for him such a large bill, with the result that the man went on from merchant to merchant, but no one could sell him anything, not being able to change the bill, and the man had no alternative but to give away his whole bill for a mere loaf, or to starve.

We set out into the market of life with an enormous capital, with coins of which everyone amounted into the millions, with monotheism, with the Law of Sinai, with a priestly people, with truth, mercy, etc., etc., and in life's market then there were no bankers before whom we could produce our coins to be appreciated; our coins were too great in value for humanity of that age.

For ages we were thus going about with our pockets filled with unchangeable specie: "Thou shalt have no other gods before Me," a coin worth in the tens of thousands; "thou shalt not steal," "thou shalt not kill," bills of large denominations; "thou shalt not commit adultery," a still larger bill; "thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife," each coin of greater value than the previous one. But with bills of such high value we could not get the least necessities of life, as the people amongst whom we were trading for a living would not change them for us, being of too high value for them, and we were forced to starve.

In the fair of life, it is only those that interchange their merchandise that are welcomed at the fair. Only those that trade with their fellow-beings are gladly accepted in the human society. But the Jew, by his aloofness, by his adherence to coins "not current with the merchant," remained throughout his existence a foreigner in the fair of life.

It may be presumed what had happened to us had we changed at one time or other our big coins into smaller change. No doubt we, too, would have been welcomed visitors to the fair of life, like all other nations. But it would seem that the Lord of the universal mint knew in whose hands to place his highly priced coins—to a stiff-necked people, that would sooner give up its life than to change it or trade it. Owing to the persistency and perseverence of the people to whom the Master of the mint had entrusted His treasures, said treasures are still intact in our national storehouse; and even if they be a little faded by the ravages of time, yet their value has not diminished. Our coins are now, as of yore, the gold(en) standard of human life.

CONVERT JEWS REJOIN THEIR FATHERS' FAITH

Budapest (J. P. A., by mail) The Budapest Reformed Church has just published its annual report for the year 1920, in which it laments the fact that during the current year 45 Christian Jews again resumed their national faith—the Jewish religion. According to the comments and observations of their official organ, most of those are Jews who joined the Reformed Jews during the Communist regime.

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HAMILTON

(Continued from page 13)

Mr. and Mrs. M. Levy and son Edgar motored to Toronto over Sunday.

Miss Fanny Bercovitz, 390 Barton Street East gave a miscellaneous shower for her cousin, Miss Anna Sweet, whose marriage will shortly take place. Many beautiful gifts were showered on the bride elect

Mr. and Mrs. Sam Harris, London, Ont., are visiting the latter's parents, Mr. and Mrs. Soskin, at 95 Myrtle Avenue.

Mr. and Mrs. J. Levy left for a sojourn on the continent.

Mrs. Rose Morris Hartman was pictured in the movies of the Liberty Fashion Review and shown at Pantages Theatre.

A very pretty wedding was solemnized on Sunday, March 5, at the home of Mr. and Mrs. M. Langer, 287 Catharine Street N., when their only daughter, Rebecca was united in marriage to Mr. E. B. David, of London, Ont. The bride, who was brought in by her father, looked charming in a gown of heavy brocaded satin, court train, faced with pink georgette, and veil arranged in Juliet style, and carried a bouquet of sweetheart roses. Her only attendant was Miss Freda Stein, who looked pretty in a gown of changeable orchid taffeta, and carried a bouquet of sunset roses. Mrs. Langer, mother of the bride, looked beautiful in black satin and overdress of sequins and Mrs. David, mother of the groom, wore black satin heavily beaded. The groom's gift to the bride was a mink scarf, and to the bridesmaid a French ivory toilet and manicure set. After the ceremony, the guests, numbering about fifty, sat down to a sumptuously prepared supper. The tables were decorated with daffodils. Among the out-of-town guests were: Mrs. David, New Glasgow, N.S., and Mr. L. David, brother of the groom. The gifts were both numerous and beautiful. The couple left for a trip through the Maritime provinces, and on their return will make their home in London.

The Progress League of Anshe Sholom held their regular meeting on Sunday evening, March 12. A series of dances have been arranged to be held every two weeks at the Royal Connaught Hotel. Plans for other entertainments are on hand, also a cabaret and dance for March 30.

The Jewish boys playing the Hamilton Symphony Orchestra were Abe. Rosenthal, First Concert Master, Abe Chertkoff, Jack Glass, Jack Tick, first violins.

Congratulations to Mr. and Mrs. Julius Lyons on the birth of a son.

The marriage was solemnized on Sunday, March 12, at the home of Rabbi J. Berger, of Miss Anna Sweet, daughter of Mr. and Mrs. S. Sweet, of this city, to Mr. J. Schlafer, of Rochester, N.Y.

Rabbi Berger's subject for next Friday evening will be "The Mordecais and Esthers of To-day."

The regular meeting of the Beth Jacob Social Circle was held on Sunday March 5, in the club rooms. After the business was transacted, numbers were given by Messrs. Abe Chertkoff and J. Orlick, also by the Minstrel troupe composed of members of the Circle.

The Herzl Boys of Toronto will debate with the Beth Jacob Social Circle on the subject of Immigration. The debate will be held in the Club rooms of the Beth Jacob.

The Junior Hadassah held their regular meeting on Tuesday, March 7. Arrangements were made for a whist party to be held on Sunday, March 19.

The play under the direction of Miss Edith Hochberg, entitled the "Hope," will take place on March 27, in the I.O.O.F. Temple. Dancing has been arranged after the performance by the committee in charge.

An unusual amount of interest is being taken in the Charity Dance to be held on Tuesday, March 14, in the Rose Room of the Arcade, under the auspices of the Deborah Ladies Aid of Anshe Sholom. This affair promises to be one of the most enjoyable of the season. The executive has spared no pains to make it so. Many out of town guests are expected.

The funeral of Moe Bleich, son of Mr. and Mrs. Bleich, took place from his parents' residence, 105 Gladstone Avenue on Sunday afternoon to Anshe Sholom cemetery. Rabbi Berger officiated. Besides his parents one sister, Mrs. B. Goldblatt, of this city, survives.

William Goldberg, 160 Park Street S., died in Rochester, N.Y. The funeral took place from his residence on Friday to the Beth Jacob Cemetery. Surviving are his wife, five sons, George, Sam, Archie, Harry and David, of Buffalo; one daughter, Mrs. Dr. Morris, of Rochester, N.Y.

OTTAWA

The Young Men's and Young Women's Hebrew Associations held a "Spelling Bee" last Sunday evening, which proved particularly amusing as well as instructive. The honors for the girls in the spelling match were won by Miss Lily Ginsberg.

Mr. F. J. Alcock delivered a very instructive illustrated lecture on "Modes of Crossing Canada—Canoe to Aeroplane," which was greatly enjoyed by all present. During the evening Mr. Bert Prussin favored the audience with a number of vocal solos. He was accompanied by one of the Gotdank sisters.

Mr. Ben Edelson has prepared an extensive program for Monday night as a Purim celebration for the Junior Department of the "Y." Mr. and Mrs. Edelson deserve a good deal of commendation for their work in connection with both the "Y" proper and the Junior Department. Mrs. Edelson has also conducted a class of millinery during the winter months, and many a student boastfully wears her own spring creation.

On March 1, in the afternoon, the funeral of the late Israel Slonemsky was held from the family residence, 371 Friel Street, to the King Edward Avenue Synagog, and the cemetery. A large number of prominent citizens attended, paying tribute to the memory of an Ottawa business man who enjoyed the esteem and respect of all who knew him. Among those present were: members of the Adath Yesburoon congregation, of which the late Israel Slonemsky was a member and, at one time, a president; members of the Hebrew Benefit Society; members of the Ottawa Hebrew Benevolent Society; members of the Zionist Society, and the Young Men's Hebrew Association, the latter of whom lost a staunch supporter in the passing of Israel Slonemsky.

The chief mourners were the wife of the deceased; three sons—Alex, of Chicago, Cecil and Henry, of Ottawa; and daughters—Mrs. Hyman Astrof, and the Misses Mary, Bertha, Pearl, Beatrice and Annie Slonemsky, of Ottawa. Among the many messages of condolence received was one from Mayor Frank H. Plant.

Among those present in the funeral cortege were the following: S. W. Jacobs, K.C., M.P.; Dr. Gordon Henderson; George D. Kelly; P. Bedford, representing the D.S.C.R.; T. Beardsley; Bert Cole; I. A. N. Mercier; Dr. W. Lyman; A. J. Freiman; A. H. Conlan; Rabbi Joseph D. Berger; M. Bilsky; Alex. Lerner; E. M. Lerner; N. Metrick; L. Cohen; J. Holzman; C. Caplan; N. Betcherman; A. Betcherman; H. Horlick; H. Finkelstein; C. I. Finn; Rev. J. Mirsky; W. Shenkman; M. Baker; Sam Caplan; John Dover; Dr. J. N. Nathanson; Dr. A. Slone; B. Goldfield; Rev. M. Docter; M. Greenberg; L. S. Greenberg; W. Abelson; I. Abelson; Jack Shatzky, Montreal; H. Astroff; L. Davis; M. Davidson; M. Max; A. Futeral; Sam Bilsky; Jack Bilsky; B. Pearl; M. Roodman; A. Shaffer; E. Slonemsky; M. Goldsmith; J. Davis; J. B. Davis; B. Davis; J. Golub; Mr. and Mrs. R. Marks, H. Sabalof; M. Viau, of Montreal; and Mrs. M. Soskin, of Hamilton, Ontario.

EDMONTON

The presentation of a handsome silver flower basket was made to Mrs. L. Dolgoy, president of the Edmonton Hadassah Chapter, at their social on Tuesday, February 28. Mrs. Dolgoy is leaving for Montreal within the next few weeks.

Her years of faithful communal service were eulogized on by Mrs. S. Garfin, who made the presentation. She has been active in all the women's organizations in the city, holding office in most of them. Mrs. Dolgoy has rarely been known to refuse time and effort for any good work being done here. She is also known for her literary achievements. Mr. and Mrs. Dolgoy and sons are moving to Montreal, where they will make their future home.

Under the auspices of the Young Jewish Literary Club of Edmonton, a very successful masquerade ball was given on the 23rd of February. Showers of confetti and colored streamers lent an air of unusual gaiety to the affair. Four prizes were given for the most original costumes and one for the winner of the prize waltz. About two hundred guests attended the ball. Credit for its success is due to the untiring efforts of the president of the club, Mr. B. Klotzin, and the entertainment committee, who were as follows: G. R. Goldstein, chairman, Miss R. Nelson, Miss E. Garfin, Miss B. Griesdorf and Mr. S. Plotell.

Very recently a Judaica library was founded in connection with the literary work of the organization. This library is gradually increasing in size and is a source of great educational advantage to its members.

For the first time in the history of the Jewish population of Edmonton, an inter-city debate has been arranged between the Young Jewish Literary Club, of Edmonton, and the Young Men's Jewish Club of Calgary. This debate is to take place on the 12th of March, in Edmonton, and a return debate on the 20th of March, at Calgary. Keen enthusiasm is being expressed concerning it as this is the first event of its kind to take place in this province, and it is hoped it will act as an incentive for future debates.

The subject is to be, "Resolved that the public ownership of land in Palestine is of more advantage as opposed to private ownership."

A very fine literary program is being arranged in connection with the debate.

Mrs. H. A. Friedman was elected by acclamation for the presidency of the Jewish Council of Women, of Edmonton. The nominations for vice-president were as follows: Mrs. E. J. Gordean, Mrs. W. Diamond, and Mrs. M. Rotman. Mrs. Clara Ludan, as secretary; Mrs. J. E. Sameth, as corresponding secretary; and Mrs. M. I. Lieberman as treasurer, were elected by acclamation to serve another term.

A baby girl was born to Mr. and Mrs. John Dower on Sunday, February 26.

A bazaar and tea will be held on May 16, under the auspices of the Jewish Council of Women, to replenish the monthly contribution to the Talmud Torah fund. An empty store on one of the business streets will be rented for the occasion.

Mr. and Mrs. A. Barron, of Calgary, are receiving congratulations on the birth of a baby boy, Tuesday, March 7. Mrs. Barron was Miss Edythe Cristall previous to her marriage.

The philanthropic committee of the Jewish Council of Women are giving a whist drive on April 16 at the home of Mrs. W. Diamond.

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